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# The Catholic Educational Review

JUNE, 1916

## THE ANTHONY NICHOLAS BRADY MEMORIAL<sup>1</sup>

BY JAMES CARDINAL GIBBONS

The occasion that brings us together in this sanctuary is of far wider import than the addition of another building to the group which forms the nucleus of the Catholic Sisters College. As the ceremony we have just performed implies, it is not merely the opening of a new hall that gives this day its significance, but the dedication to God's service of this offering made by generous hearts; not simply the enlargement of our facilities for collegiate work, but the public evidence that our work, as it grows, is to grow in the furtherance of Christian education and to become the chief factor in imbuing the minds of our children with the teaching and spirit of our holy religion. This is why we have invoked the blessing of Almighty God, not alone upon this chapel, but upon the whole structure and each of its parts; why we have used, not merely a form of words expressive of our human purpose, but the words inspired by the Holy Ghost and the prayers appointed by the Church. In the fullest sense of the term, this hall is henceforth a sacred place—the home of religious, whose lives are already consecrated to the Master's service and whose steadfast endeavor is to render that service in every way more worthy of Him.

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<sup>1</sup>An address delivered at the dedication of the Anthony Nicholas Brady Memorial Hall at the Catholic Sisters College on May 4.



It is, therefore, fitting that the first use made of this building after its dedication should be the offering of the Holy Sacrifice in thanksgiving for the Divine Favor which has fostered the College from its earliest days and has raised up in its behalf friends and benefactors to carry forward God's providential design. For in as much as the grateful acknowledgment of God's goodness is an essential duty of religion, it behooves us as Catholic teachers to express our gratitude through the Clean Oblation which is our only adequate thanksgiving.

It behooves us in a special manner to implore the blessings of heaven upon those who have provided the means of erecting this hall and have thus made a beginning in the execution of the plan which contemplates a noble cluster of academic buildings on these grounds. In my own name and in the name of the trustees, I thank these generous donors. I congratulate them on the wise use they have made of their wealth and on the abundant return which shall come to them from the devoted teachers who will profit by their bounty. I rejoice especially that His children have chosen this manner of perpetuating the memory of a great-hearted man, for I am sure that no monument could more fittingly bear the name of Anthony Nicholas Brady. Henceforth, that name, written in letters of stone above the portal of this hall, is more deeply and enduringly written in the hearts of all who have an interest in Catholic education.

This hall is indeed a memorial—a reminder, for all time and to all generations, of a noble benefaction. But it is also an appeal. It speaks more eloquently than any exhortation in words; for it speaks with the force of example. Already it has been heard, and it has drawn forth response from generous hearts in various sections of our country. To these, likewise, to all who have contributed towards the upbuilding of Sisters College I return heartfelt thanks and I pray that they may have the



happiness of seeing an abundant harvest for the welfare of religion and the glory of Almighty God.

I recall now with pleasure the humble beginnings of the College, when it enjoyed the hospitality of St. Benedict's daughters and received the encouragement of the Holy See through the Apostolic Delegate who presided at its opening. Scarcely five years have passed and already we can speak of growth, of expansion, of many-sided improvements. What was once an empty field is rapidly changing into an academic city, or better still, into what Pope Pius X was pleased to call a "Sisters' City." For that Pontiff of blessed memory was quick to discern the real significance of this work. And I doubt not that we are indebted to his blessing and prayers for the success which has rewarded our efforts.

It was his illustrious predecessor, Pope Leo XIII, who exhorted us to affiliate our colleges and seminaries with the Catholic University and thereby pointed out the way to the development of a real system of Catholic education. There can be no system in any genuine sense without a center which shall permeate all the members with its vitality and unite them, both in striving for a common purpose and in using the same means for its attainment. Nor can I conceive of any more effectual means to this important end than the training of those who are to be the teachers in our colleges and schools. No greater service could be rendered by the University to our Catholic people and clergy, for none could bring the work of the University more directly to the assistance of each home, each parent and each child. I have, therefore, great pleasure in the fact that the Sisters College is in such close relations with the Catholic University. In the name of the Trustees of the University, I congratulate the faculty upon this extension of their work into a new field so rich in promise, and in particular I would say to the professors who are engaged in the work of this College, that they are doing a most important service both to Catholic

education at large and to the University by helping our devoted Sisters to prepare for their duties as teachers. In truth, I congratulate the professors on the fact that they are thus enabled, even privileged, to assist in realizing the holy vocation which God has given to our teaching Sisters, and I am sure that the blessing of God will reward their zeal.

It is the singular advantage of our Catholic schools that they are conducted by women who devote themselves without reserve to their task, whose hearts and minds and lives are wholly given to developing, in knowledge and in virtue, the souls of our children. And for this very reason it is essential to the success of Catholic education that our Sisters should be prepared, not only as teachers, but also as Catholic teachers. They need all the instruction that university courses can supply, but they must receive that instruction from a Catholic source. Here at the University, while they are trained in the science and art of education, they are also imbued with the true spirit of the teacher, the spirit of Christ himself. They are taught to see and to appreciate all knowledge in the light of God's eternal truth, to understand the facts of nature, the events of history, the vicissitudes of civilization and the institutions established by man, as so many items in the order which is ruled by Divine Providence. And thus seeing God in all things, they are able to keep God ever before the minds of their pupils. They are prepared to make religion not merely a part of their teaching, but the very life and soul of all that they teach. They are trained to unify their teaching, and, what is more important, to make God the source and center of that unification.

In considering the development of our Catholic schools, the sacrifices that our loyal people make to support them and the devotedness of the teachers who conduct them, I have always felt that we had reason to be thankful. But now I am more than ever rejoiced to see in the Sisters

College a new source of strength, of courage and of active cooperation. Our educational forces have been growing and multiplying. Each in its own way has endeavored to meet the situation that confronted it, to supply what was wanted in its own environment, to keep up, as best it could, with the general educational progress of the country. All that we needed was a directive influence to marshal our forces, to bring out the full strength of each and make it effective for the good of all. Such an influence is now established in the Sisters College. From this hall it will radiate to every part of our country. The teachers who are trained here will realize more fully that a common bond unites all our efforts; they will feel that understanding and sympathy follow them in their work; they will labor with the conscientiousness and confidence that comes from living here at this center where they see in one sweeping survey the relationships of all our educational institutions, their mutual needs and obligations.

From their studies in this College, our Sisters return to their own schools with a new conception of their duties and opportunities. And I wish now to impress upon them the greatness of those opportunities and the significance of those duties. I would have them remember that in their schools they are laying the foundation on which all the rest depends for strength and security. In proportion as they do their work effectually with the youngest children, they prepare their pupils for academy and college. The instruction imparted in the college and academy is the superstructure, more stately and imposing, yet not a whit more solid or lasting than the foundation on which it rests. And again, upon the walls of the College, the University rises, towering like a splendid dome to the boundless heaven of truth, yet depending for its real grandeur upon the college and the school. Little wonder, then, that the University is concerned to see that each living stone of the foundation is perfectly fitted and that each workman brings to the task the highest attainable skill.



The Catholic University is engaged in the sublime duty of erecting a temple of science to Almighty God in our country. On you, my dear Sisters, devolves the duty of building the foundations of this edifice, of instructing the rising generation, of adjusting and polishing the living stones that will reflect the glory and splendor of the Sun of Justice. It will be the duty of our colleges and academies to erect the superstructure. The Catholic University will construct a majestic dome looking heavenwards, adorning and unifying the entire building, and making it secure and compact.

Nor will you, my dear Sisters, be surprised if I tell you of your responsibility, not only for the success of your schools, but also for the success of our whole Catholic system of education. You appreciate, I am sure, the sacred trust that is placed in you when you are called to the noble work of teaching, whereby you fashion the souls whom God has made and endowed and destined for Himself. What I ask you now is that you also appreciate the power that you have and the responsibility that you bear, in building up from its groundwork the whole system of Catholic education, so that, as the Apostle says of the Church: "It may be built upon the foundations of the Apostles and prophets, Jesus Christ himself being the chief cornerstone: in Whom all the building framed together grows up into a holy temple in the Lord."

It is a great consolation for us to know that you are to enjoy the facilities which this hall affords. I congratulate you upon being selected by your different communities to represent them in the college during these, its pioneer days, while its ideals are gradually taking shape and its traditions are being established. Each of you will bring to this Collegiate home her own share of experience, her own ideals, inherited from the servant of God whom she reveres as her founder. Each, in a word, will bring, and illustrate in her own life, the beautiful traditions of her order, traditions of love of learning, of

zeal for Christian education and of ardent devotion to the Church of God. All this she will bring and show forth for the edification of her associates, while she in turn will be kindled with a holy emulation in seeing their example. And thus she will go back to her own community with a higher knowledge but also with a quickened faith and with a charity that is wider and more intense for having dwelt here a while on the summit, where the vision is clearer and the realm of knowledge is ever broader; where the soul is led gently from nature to God, and the teacher acquires the Divine art of leading the child to Christ and His Kingdom.



## THE CATHOLIC SISTERS COLLEGE

The fifth year of the Catholic Sisters College was rendered memorable by the erection and equipment of the Anthony Nicholas Brady Memorial Hall. This beautiful building is a worthy gift by the children of Mr. Brady to the Catholic teaching Sisterhoods of America. It will greatly facilitate the work of the College and remove many of the obstacles which heretofore impeded the progress of this most important institution and it will lighten many of the hardships which the Sister students in attendance have so cheerfully borne during the past five years.

The central portion of Brady Memorial Hall, which is now completed and in use, is a fireproof structure, built of hollow tile with gray tapestry brick veneer and red Spanish tile roof. The water table and steps are of Marvella sandstone. The trimming is of yellow and Della Robbia blue terra cotta. The building is well lighted, and the ceilings high. The trim throughout is of brown ash, the corridor and bathroom floors are of terrazo, the stairs of steel with marble treads. Over the portal opposite the main stairway is a gold bronze tablet bearing the following inscription:

### THE ANTHONY NICHOLAS BRADY MEMORIAL DEDICATED BY HIS CHILDREN TO THE CATHOLIC TEACHING SISTERHOODS OF AMERICA

The semi-basement is well lighted, it has a ten-foot ceiling and is finished in the same style as the two main stories. It contains a dining room, a domestic science laboratory, which will serve for the present as a lecture room, a small store room, a bakery, a cold storage room and a completely equipped kitchen, which will serve at the

same time as a demonstration room and laboratory for the courses in Institutional Domestic Science, which are being organized at present.

The power plant is located at the rear of the main building. It is twenty by forty feet, one story and basement, built of tapestry brick with tile roof. The furnaces which supply hot water for heating the building and steam for cooking are located in the basement. The refrigerating condenser and a complete equipment for a modern laundry occupy the main floor.

In selecting and installing the equipment in laundry, cold storage, bakery and kitchen, care was exercised to secure the best and most economical apparatus to be found, so that nothing might be wanting to the laboratory equipment of the important group of subjects to be included in the new College Department of Institutional Domestic Science, which it is hoped will be open to the Sisters in October.

In the five years that have elapsed since the Catholic University opened its doors to receive the teaching Sisterhoods of America at the first summer session of the Sisters College in July, 1911, splendid progress has been made. More than fifteen hundred Sisters and Catholic women have attended one or more sessions of the school. This splendid army of teachers is thoroughly representative of the teaching forces in our Catholic schools. On the roll are to be found Sisters of St. Agnes of Fond du Lac, Wisconsin; Sisters of St. Anne from Quebec and Victoria, British Columbia; Sisters of St. Benedict from sixteen distinct communities laboring in the following States: South Dakota, Minnesota, Delaware, Oklahoma, Missouri, Virginia, New Jersey, Illinois, New Hampshire, Alabama, Pennsylvania, Maryland, District of Columbia, Indiana and Texas; Sisters of the Blessed Sacrament from Maud, Pennsylvania; Sisters of Charity from seven distinct communities, laboring in the following States: New York, Ohio, New Jersey, Kansas, Pennsylvania, Ken-

tucky and Halifax, Nova Scotia; Sisters of Charity of the Blessed Virgin Mary of Dubuque, Iowa; Sisters of Charity of the Incarnate Word, of San Antonio, Texas; Sisters of Christian Education from Massachusetts and North Carolina; Sisters of Divine Providence of two distinct communities, from San Antonio, Texas, and Newport, Kentucky; Sisters of St. Dominic from fourteen distinct communities, laboring in the States of: Wisconsin, Louisiana, New York, District of Columbia, New Jersey, Ohio, Tennessee, Texas, Illinois, Michigan, Nebraska and Minnesota; Sisters of St. Francis from twelve distinct communities laboring in the States of: Iowa, New York, Wisconsin, Pennsylvania, Indiana, Oregon and Illinois. Franciscan Sisters of Perpetual Adoration from La Crosse, Wisconsin. Grey Nuns from Ottawa, Ontario. Sisters of the Holy Child Jesus from Sharon Hill, Pennsylvania; Sisters of the Holy Ghost from South Bend, Indiana; Sisters of the Holy Ghost from two distinct communities, from Techny, Illinois, and Hartford, Connecticut. Sisters of the Holy Names of Jesus and Mary of Montreal laboring in the States of Oregon, Washington, California, New York, Florida and Canada. Sisters of the Holy Union of the Sacred Hearts from Fall River, Massachusetts; Sisters of the Hotel Dieu of St. Joseph, from Chatham, N. B. Sisters of the Holy Humility of Mary from Lowellville, Ohio; Sister Servants of the Immaculate Heart of Mary from five distinct communities laboring in the following States: Michigan, Pennsylvania, Washington and California. Religious of Jesus-Mary of Sillery, Quebec, laboring in New York, Massachusetts, Rhode Island, Canada and England. Sisters of St. Joseph from fifteen distinct communities laboring in Pennsylvania, Florida, Minnesota, Massachusetts, Georgia, Missouri, West Virginia, Kansas, New York, Connecticut, Ohio and Illinois; Sisters of Loretto at the Foot of the Cross laboring in the States of Kentucky, Missouri and Alabama; Sisters of St. Mary of Lockport, New York, laboring in New York and Texas.



Sisters of Mercy from twenty-three distinct communities laboring in New York, Iowa, Tennessee, Pennsylvania, Connecticut, Maryland, Illinois, South Carolina, North Carolina, Georgia, Ohio, New Jersey, New Hampshire, Massachusetts, Oklahoma, Colorado and Maine; School Sisters de Nostra Domina from Cedar Rapids, Iowa; Sisters of the Congregation of Notre Dame from Montreal; Sisters of Notre Dame of Namur; School Sisters of Notre Dame, Sisters of Notre Dame of Cleveland, Ohio; Sisters of Perpetual Adoration from New Orleans; Sisters of the Precious Blood from Maria Stein, Ohio, and O'Fallon, Mo. Sisters of the Presentation from Dubuque, Iowa; Sisters of Providence from St. Mary-of-the-Woods, Indiana; Sisters of the Sacred Heart of Mary from Tarrytown, N. Y.; Sister Servants of the Holy Heart of Mary; Sisters of St. Teresa from Barcelona, Spain, laboring in Mexico, Cuba, Texas and Louisiana; Ursuline Nuns from twelve distinct communities laboring in Ohio, Texas, Kentucky, California, Louisiana, New York, and Canada. Sisters of the Visitation from Dubuque, Iowa, and Rock Island, Illinois. One hundred and twenty lay women also have taken advantage of the courses.

To sum up, there have been represented thus far at the Sisters College 40 orders of teaching Sisters comprising 140 distinct communities whose field of labor extends over 64 dioceses and 13 archdioceses located in 40 states, Canada, Mexico, Cuba and England.

The extent of the work done by the Sisters College must not be measured alone by the number and representative character of the body of students that have actually attended its sessions. Many of the Sisters trained at the Sisters College return to their communities to impart to the teachers and novices who have not been able to afford a sojourn in the College the knowledge and training which they themselves obtained. This is particularly true of the Sisters who have been able to remain here during the academic year and have complied with the

requirements laid down by the University for the obtaining of its degrees. Including the students of the present year who will obtain their degrees on June 14 one hundred and thirteen candidates presented to the University by the Sisters College received the Bachelor of Arts degree, seventy-five received the degree of Master of Arts, and six the degree of Doctor of Philosophy.

The effect of the Sisters College is already felt throughout the United States and Canada. It has tended to improve methods, to raise the standard of scholarship, to standardize our institutions of various grades, to awaken enthusiasm for Catholic ideals in the field of education in both pupils and teachers, and above all it has tended to bring about cohesion and unity among our teaching forces. The most striking illustration of this is to be seen in the movement for affiliation of our Catholic secondary schools and colleges to the University.

As a direct result of the Sisters College nine colleges and more than one hundred and thirty of the leading high schools conducted by the teaching Sisterhoods of the United States have been affiliated to the Catholic University. This does not include the colleges and high schools conducted by men, whether secular, diocesan clergy or members of religious orders, that have been affiliated with the University. It is hard to estimate all that this means for unification of our Catholic educational system and for strengthening the individual schools. The program for all these secondary schools is outlined by the University and the written examination of all the pupils is conducted under the direction of the University and all the examination papers examined in detail by University professors.

During the past five years the work of organizing the Sisters College has been carried on under the direction of the trustees of the Catholic University. Fifty-seven acres of land adjoining the University were purchased. Two convents to provide accommodations for Sisters who



wish to attend the Sisters College have been erected on the Sisters College grounds, one by the Sisters of St. Mary of Lockport, New York, the other by the Sisters of Divine Providence of San Antonio, Texas. The Anthony Brady Memorial Hall has been erected and paid for by the generosity of the Brady family. The temporary building which has heretofore served to furnish scant accommodations to the academic life of the Sisters College will continue to be used for laboratory and lecture halls. The necessary grading has been done, the sewer and water mains have been brought into the grounds, the telephone and electric light have been extended to meet the needs of the College. All the improvements thus far made have been paid for and all the expenses of conducting the College have been met. There remains only a debt of \$60,000, the original purchase price of the property, which it is hoped will be removed in the near future.

The Sisters College has been organized as a separate corporation to be governed by a Board of nine Trustees selected from the Board of Trustees of the Catholic University. The members of the first Board of Trustees of the Sisters College are: Cardinal Gibbons, Archbishops Moeller, Blenk and Keane, Bishops Canevin and Shahan, Monsignor Lavelle, Walter George Smith and Charles Bonaparte.

The instruction in the Sisters College is given almost entirely by professors of the Catholic University. The academic activities of the institution are controlled by a Board of Studies and Discipline appointed by the Board of Trustees.

The Sisters College obtained the blessing and hearty approval of Pope Pius X and continues to enjoy the favor and blessing of the reigning Pontiff. Cardinal Falconio, who was Apostolic Delegate to the United States, was deeply interested in the Sisters College and did much to foster its development during his sojourn

with us. The present Delegate, His Excellency Archbishop Bonzano, and the hierarchy of the Catholic Church have expressed and continue to express their approval of the work of the Sisters College.

The Sisters College, however, is only in its infancy. Great as have been its achievements there are much greater things still to be accomplished, but one can scarcely doubt that a work that is so intimately serviceable to the interests of Jesus Christ and of His Church will receive the hearty support of our Catholic people no less than of the clergy and the laity.

The greatest need of the College at present is money which will wipe out its present indebtedness and build up some endowment to lighten the financial burden on the struggling Sisters who have made such heroic sacrifices during the past five years to avail themselves of the opportunities offered in the Sisters College for the training of teachers for all our Catholic schools. Several thousand Catholics have enrolled their names in the Sisters College League and pledged their support to the College and an annual contribution of at least one dollar. It is to be hoped that the membership of the League will increase rapidly. Every Catholic should be interested in the work of the Sisters College and every Catholic can afford to give at least one dollar a year to so worthy a cause, while those who are more abundantly blessed with this world's possessions will surely come forward with substantial donations. They will either erect new buildings which will render it possible for the College to reach out in the various lines of academic work which lie before it or they will endow the institution so as to lessen the expense on the students who attend.

The Anthony Nicholas Brady Memorial was dedicated by His Eminence James Cardinal Gibbons on May 4. There were assembled in the chapel a number of friends of the institution. The mass was celebrated by His

Grace Archbishop Moeller. Cardinals Gibbons and Farley were present in the sanctuary. Cardinal Gibbons delivered the address on the occasion in which he voiced the thoughts uppermost in the mind of the audience: the great future that lies before the Sisters College, and gratitude to the children of Anthony Nicholas Brady for their timely aid. Among those present were: Archbishop Hanna, of San Francisco; Bishops Canevin, of Pittsburgh; Allen, of Mobile; Currier, of Matanzas; Shanahan, Rector of the University; Monsignor Lee, of Washington; Mrs. Nicholas Brady, Mrs. John A. Jackson, Mrs. George Cabot Ward and Mr. and Mrs. Agar, of New York; Walter George Smith, of Philadelphia; Mr. and Mrs. Wm. Perkins and Miss Perkins, of Baltimore; the Misses Cogan, of Brooklyn; Mr. John R. Hennessy, of Jersey City; the superiors of the religious houses in the neighborhood of the University and the professors and instructors of the University, besides the pastors and many of the distinguished members of the Catholic laity of Washington.

THOMAS EDWARD SHIELDS.



## THE AIM OF CATHOLIC EDUCATION<sup>1</sup>

This cathedral parish school has not been erected by the Catholics of this city in opposition to any other state or public schools only in this—here the teaching of religion as the only solid basis of morality, will be given an honored place. This Catholic school therefore has been built to meet the demands of Catholic conscience, which regards religious training as essential to complete character formation. Every penny spent in this school represents a sacrifice to conscientious principles, and America put the stamp of approval on our sacrifice when she guaranteed religious liberty and freedom of conscience to every child of the republic.

### THE IDEA OF EDUCATION

Education has been called a system of preparation for "complete living." The "be-all and end-all" of the child is not here below. God created us for Himself, and this life is but a time of preparation for another, unending, life. If, therefore, education is to be adequate to and commensurate with the demands of our nature, it must take cognizance of the here and hereafter of life. The very word education tells us its object and aim. It means to evolve, to lead out. It is a system of training whereby all the faculties of the individual soul are developed, resulting in well-rounded character. Any system of education which neglects features and faculties of soul life must necessarily be an imperfect system, good as far as it goes, but yet incomplete.

In the human soul there are the illative sense, or power of reasoning, the aesthetic sense or ability to appreciate the beautiful, the moral sense, whereby we distinguish right from wrong, and finally, the religious sense, by which we recognize and fulfill our duties and obligations to our God. Character, Christian character, is the result of the proper, well-balanced development of these senses or faculties of the soul, and education, if it has not for its purpose the formation of

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<sup>1</sup>An address delivered at the dedication of the Cathedral High School, St. Augustine, Florida, April 30, 1916, by Rt. Rev. Michael J. Curley, D.D.



character, is purposeless. In fact, education is, par excellence, the formative agency of character. Heredity and environment are powerful forces, but education that reaches every power of the soul is calculated to counteract the influences of heredity and environment if such be for evil.

#### MERELY SECULAR KNOWLEDGE INSUFFICIENT

A system of purely secular training will develop the soul's power of reasoning and perhaps, too, reach the aesthetic sense, but will go no further. This point is important and fundamental in the philosophy of Catholic education. This man reads, writes and ciphers, he has studied deeply the literature of many lands, he may be talented to the extent of being himself a producer in the literary world. He may be able to discourse on the points of beauty in some splendid panorama, or may be equal to translating a sunset to canvas; he may fill an important post in the world of business and may become the chief executive of a state or the nation. Yet without fear of contradiction I state that if his education has been purely secular, without any attention having been paid to the other faculties of his soul, he is but partially educated, and his character has not been rounded out, completely formed. The deepest powers of his soul have not been touched, and in spite of all his intellectual powers, he may be in a worse condition than the untrained child with regard to moral and religious sense, duties and obligations. The child is in the happy position of having in him a potentiality to development, whilst the man who has spent life's best years developing one or two faculties to the neglect of others of greatest importance usually finds these latter decayed into a condition that might be called comatose. Secular training only is not calculated to produce a man of sterling character—a good man. You might rival a Shakespeare or a Milton in intellectual development, and yet rob a bank, defraud your fellowman, or sell your country for thirty pieces of silver.

I claim today, as the church has claimed for twenty centuries, that morality and religion are essential factors in the formation of true character; that no morality worthy of the name can be imparted or practiced that does not rest on

religion as a foundation, that no sanction but religious sanction is effective in enforcing the doing of good and the avoiding of evil. Pile up laws, increase the vast regiments of police, and yet without religion and morality flowing from that religion you will have to build jails, death houses and scaffolds in ever-increasing numbers. The church therefore holds that religious training is necessary in the proper education of a child, necessary because the soul yearns for development of faculties placed therein by the God of nature, necessary in order that the child may grow up realizing and performing duties and obligations to God and fellowman, necessary in order that human character may stand out adorned by virtue, well-rounded, developed, the whole man trained, head and heart, with God, duty, clean living, regard for the rights of others, branded deeply into conscience.

#### CATHOLIC EDUCATION AND PATRIOTISM

Up to the present I have reasoned to the need of religion in education from a consideration of the natural demands of the individual soul. God is, or ought to be, the only object of the soul's yearnings and aspirations. The child needs to be instructed in his duties toward God. This is religious training. Today from one end of the land to the other we hear from the lips of the republic's children the cry of patriotism. We hear it from the devout and careless, from the religious and irreligious. Yet how few there are who regard love of country as an act of religion, as intimately connected with and flowing from love of God! This, however, is what real patriotism is; this is the Catholic teaching concerning it. After God comes country. God is the author of society. As I am bound to love my God, so am I obliged to love my country. Just as I have an obligation to serve my Creator, so, too, have I an obligation to serve my country. God and country! They are not to be separated. When I am taught from my earliest youth to know and serve God, when I am brought up to see God's hand in society and recognize God's authority in civil government, I am at the same time trained in a patriotism that is a real, deep, religious conviction, and that will never set limits to sacrifice to be made in the service of my country.

Patriotism thus inculcated is deep-seated, becomes a very habit of the soul. This, my friends, is precisely the patriotism that will be taught in this parochial school, this the patriotism taught by Catholicism for twenty centuries, this the patriotism of Catholics in America, which has given ample proof of its existence since the earliest infancy of the republic. It stands written in blood on the pages of American history, and can no more be wiped from the republic's records than can the sun be snatched from the heavens.

Where religion permeates education this patriotism is imparted. Hence no children in America shall ever surpass in love of country the little ones whose souls will be formed in this parish school of St. Augustine.

When the immortal Washington gave to the country his farewell address he spoke words which today may well be weighed by every American. Hear him:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education in minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Thus spoke the Father of our Country. Religion is essential to morality, both are the guarantee of national prosperity; both inspire and fire patriotism. Both enter into the warp and woof of Catholic education, and consequently I am persuaded that Washington himself would bless that educational system in which religion and morality are taught. Let no



man in whom a spark of honesty still lingers dare question the American patriotism of the children of the Catholic church.

#### OBJECTION ANSWERED

I have argued for religion as a necessary constituent element in the education of the child, in order that the child may be adequately prepared for citizenship here and hereafter. Now comes an objection voiced by those who admit the part played by religious teaching in the formation of character, but who nevertheless wish to exclude it from the school curriculum. Let religion be taught, they tell us, in the home and in the Sunday school, reserving the school as a place for secular learning. I answer that the objection is sound and has weight if my objectors will grant that God is of less importance than man, that heaven is less than earth, that the human soul is of less value than the body. All sense of due proportion is destroyed by thus magnifying the small and minimizing the great. If God and our obligations to Him are not kept before the mind of the child daily, if they do not enter into the child's living and growth, if they are brought up for consideration only now and then, they can never exercise the needed influence in the life of that child. Their influence will be negative and the impression produced that after all they are of minor importance. Tell me not that the home is the place for the teaching of religion. Whatever about what might be, the sad fact is that religion is not taught in the home. The child returns from school tired by routine; he has no inclination to sit down and study a subject upon which he will not be questioned by his teacher on the morrow. The bread winner comes in at night wearied by his day's toil. He can scarcely be expected to be a teacher of religion. His club or his lodge calls him; the daily newspaper is there to be scanned, or perhaps he is obliged to seek repose for a toil-worn body. No man can exaggerate the extent of maternal influence. Yet the busy little housewife can rarely, if at all, find time to give systematic instruction to her children. She is "anxious and busy about many things" at home, and it happens only too often, unfortunately, that she adds to her anxiety and busy life by occupying herself with many things abroad. Even if parents

had the time and the will to teach religion to their children, I hold that very few parents are capable of doing the task, since they are less equipped to teach this branch of knowledge than they are to teach grammar, geography or history. Sad disappointment, therefore, will await those who expect to see children emerging from the home instructed in the manifold duties and obligations of religion. It is your experience and it is mine.

What of the Sunday school? Here perhaps all difficulties will be solved. This the time and this the place to develop the moral and religious sense of children. I may with all modesty claim to know something of Sunday school work, and I state frankly today that as a school of religious teaching the Sunday school is not a success. It is insufficient and ineffectual. One hour a week to God and the things of God, thirty long hours weekly to secular knowledge! The lessons of today forgotten seven days hence! Whilst the week days, void of God and religion, deepen the impression that religion after all is accidental, scarcely necessary, that what really matters are the three R's and the little, brief span of life brightened by intellectual attainments. The home and Sunday school are not equal to the work of teaching religion. Therefore, it must be neglected or taught in school. The Catholic church has garnered experience during twenty centuries. Even her enemies must give her credit for wisdom. She has not built up a school system in America just for the purpose of spending hard-earned money. She has done so because knowing the need of religious teaching in the upbringing of the child, knowing that the knowledge is not imparted fully in home or Sunday school, realizing that religion must permeate the atmosphere breathed by the little ones of the flock, and seeing that it is eliminated by the state from its schools, there was only one way left and that was to build her own schools. This she has done at enormous expense. Today she has in her schools built and supported by Catholics, one and one-half million children. She is saving the United States annually at least seventy million (\$70,000,000.00) dollars for education. She has 210 colleges, for boys, 685 academies for girls, and 5,588 parish schools, some of which parish

schools have cost, each, as much as half a million for erection alone. To those whose standard of the value of things is the dollar, it should be evident that the Catholic Church sets a high value on the teaching of religion—on religion and morality, the republic's best and only props.

In the diocese of St. Augustine, which does not include the whole of the state, we are saving the taxpayers the goodly sum of \$150,000 annually for education, not taking into account the value of holdings and the cost of erection. The Catholic population is small, in spite of the fact that a stranger in the state today might be justified in concluding that Catholics form seventy-five per cent of the total population if he were to judge the strength of the church from the organized bitter opposition and vilification that are carried on against it from one end of the state to the other.

#### CATHOLIC CHURCH FRIEND OF EDUCATION

With eyes blinded to the educational work of the church, her enemies have heralded abroad that she has been and is the enemy of education. Must I waste time in the refutation of such a statement? It ought not to be necessary. From her earliest days in every land where she was free and untrammelled, she dotted the hillsides and valleys with schools as well as with churches. There is no means of appealing to minds warped by bigotry and prejudice; such minds are impervious to truth. Those who run may read of the thousands of stately universities, secondary and common schools erected by the church, schools in which at all times, as today, the very highest standards of education were kept up. But confine your vision to America. Look around you. Count our schools, our outlay, our double tax; reckon the sacrifices made, and tell me whether or not the Church is not interested in and the very best friend of education. Look around you in this ancient city. See our schools built out of our poverty and then tell us what think you of the charges made by the enemies of the Faith.

#### RELATION BETWEEN PUBLIC AND PAROCHIAL SCHOOLS

I struck the keynote of the relation between the public and parochial school in my opening remarks, and I did so on



purpose. Today a propaganda of deception is being carried on, and it is focussing all its engines of attack against the Catholic school. The parochial school, they assert, stands as a monument to Catholic enmity and antagonism towards the public school. The parochial school is un-American they cry. If religion and morality are un-American, and destructive of free institutions, then indeed the parochial school is un-American. But George Washington thought differently, and very probably would be condemned today as un-American by self-styled patriots. I have given you the genesis, the reason for the existence of the Catholic school. It stands in need of no apology. Our stand towards the public school is not one of hatred or of rivalry. For us the public school, splendid as far as it goes, does not go far enough. As I have said, our Catholic conscience demands religious training as an integral part of our children's education. That element is not supplied in state schools. We then supply it for ourselves at our own expense, whilst doing our share cheerfully and willingly in paying millions annually towards the maintenance of our public school system. That is the situation in a nutshell. Can any fair-minded American find fault with us if we meet the demands of our own consciences in our own way, without asking one cent from state or city or from any man who does not approve our course? If others are satisfied to raise their children without religion entering into their daily lives, that is their privilege and business; it is none of ours. We have the same rights as others. Liberty of conscience is guaranteed us by the American Constitution. Our school is an exercise of that liberty, and no un-American bigots and scheming politicians shall ever deprive us of it.

Catholics are not the only ones who have parochial schools. Have you ever heard of Lutheran and Episcopal parochial schools, and of such schools erected by other Protestant denominations? If you have not, you have something to learn, because such exist.

This school was built as a home of education. Here whilst children study the map of the world they will be told of God, the World's Creator; whilst they read of a star-studded firmament, they will dwell on the goodness of God who hung out the

starry lamps on high. When they study the history of America, they will also learn of their duties to the God of Nations. When they scan pages telling of the manners and customs of other lands and peoples, they will be taught the brotherhood of all men redeemed by Christ's precious blood in the fatherhood of God. They will be trained as fully as possible in secular learning, and at the same time will be instructed in their duties to God and fellowman. Above them will float the flag of their beloved country, undying loyalty to which will ever be impressed on the hearts of the children attending this school. In efficiency we yield to no school of the same class, be it public or private; we challenge comparison.

Today we consecrate this the Cathedral Parish School of St. Augustine to the service of God and America. May the children who attend it come forth from it deeply imbued with love for the Infinite God of Nations and our incomparable United States.

✠ MICHAEL J. CURLEY.

## THE SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

The summer session of the Catholic Sisters College in Washington and at Dubuque College will open for registration on Saturday, June 24, and will close with the final examinations on Friday, August 4. The attendance at both divisions of the summer school last year was the largest on record. It is to be hoped that this year may mark a still further advance. Fifty-one courses have been arranged for Washington and fifty-four for Dubuque. These courses are distributed over the Departments of Education, Philosophy, Psychology, Mathematics, Physics, Chemistry, Biology, English, French, German, Latin, Greek, Spanish, History, Art and Music. The work by both students and teachers has always been characterized by earnest zeal and thoroughness.

The accommodations are commodious; the board is excellent and the expenses moderate. The tuition for the entire session is twenty-five dollars. Board and room is provided for a dollar a day or forty dollars for the session of six weeks. The courses are of college grade and for all students who have satisfactorily completed a standard high school course. The summer school courses count towards the A.B. degree. Each course embraces thirty lectures or class exercises of one hour each. The laboratory work covers sixty hours, but is counted as a thirty-hour course for credit. Eighty thirty-hour courses are required of matriculated students to obtain the degree of Bachelor of Arts. One academic year's work must be taken in residence at the Sisters College. A second resident year may be taken at any other standard college or it may be made up of successive summer schools. The remaining two years' work may be taken, if so desired, in summer school sessions and in extension courses, but the ideal wherever possible calls for four years' residence work.

The Year Book of the Sisters College gives full particulars of the courses that will be offered together with the names and academic standing of the instructors who are, for the most part, professors in the Catholic University. A Year Book will



be sent gratis to all who apply for it by the Registrar of the Catholic Sisters College, Washington, D. C.

The summer session of the Sisters College is open to our Catholic teachers in the public schools as well as to the Catholic lay teachers in our Catholic schools. Heretofore a comparatively small number of these young ladies have attended and yet it is unbelievable that our Catholic teachers would neglect such a splendid opportunity for culture and for the advancement of their teaching profession were their attention called to it. A great service would therefore be rendered to our Catholic women as well as to the cause of Catholic education by calling the attention of our Catholic women to the opportunity that here awaits them. Sisters might do much to aid the movement by requesting Year Books to be sent their former pupils. Pastors might render a similar service by speaking of the opportunities of the summer school from the pulpit. The brief sketch of social life at the summer school from the pen of a former pupil (page 29) will serve to indicate what may be expected by those who come to the summer session of the Catholic Sisters College.

THOMAS EDWARD SHIELDS.

## THE SOCIAL SIDE OF THE SUMMER SCHOOL

Without fear of exaggeration it can be said that the most prominent feature of the Catholic University Summer School which will have a far-reaching effect was the sociability manifested among the various religious orders participating in the studies.

Perhaps it is not always a recognized fact that our teaching Sisters constitute a body of cultured women—women who are well-bred, accustomed to the refinements of life, schooled in self-discipline, and of the highest type of intellect, because directed toward the religious ideal.

Granted that all these qualifications are to be found in the religious teacher, why should she not be the most desirable associate? Why should not a conversation with her be more entertaining than with a worldling?

Unfortunately the idea is prevalent that Sisters are dull conversationists, since they do not have direct access to current events; that their closed-in lives are synonymous with dullness, ennui and various forms of stagnation. Those who so state the question forget that among the Ancients the most sought after were the ones who did not mingle in every-day affairs. Living apart from the world, and unoccupied with its perplexities, they had time to cultivate the arts, and delve in abstruse matters, so that when they unfolded their minds a rich storehouse was unearthed.

The religious teacher has the advantage of seclusion, refinement, and quiet to build her edifice of culture. Her environment invites study and meditation. Whether in a busy city, or peaceful hamlet, she is shut out from distractions, which enables her to collect her forces and assimilate the knowledge she is gathering.

There is, of course, no place for trivialities that occur in the busy world; the daily routine is too exacting to permit of attention to any but real things. Yet this elimination does not produce a mere pedagogue. The blending of profane study and religious discipline gives the nature a nobleness that is attractive alike to religious and seculars.

No matter where the study and training have taken place,

every true Sister is modeled on the Divine plan; and her aim is to glorify God in every expression.

Nowhere in the history of the Church do we find the experiment being made of bringing religious together in a large family, with utter disregard for the different rules and regulations of their Orders. They were supposed to adjust themselves for the time being to existing conditions, merging all personality in the common welfare of the University. Very nobly did those women become acclimated. They took the apartments assigned them without any preference, except, perhaps, to select the poorest. Once housed and installed in classes, they made themselves at home, walking about the grounds, visiting the various chapels, calling upon Sisters who occupied other quarters—everywhere extending good will and happiness.

Someone remarked that the Sisters wore their best manners and their best clothes. Surely the former is innate, and the latter but part of the immaculate habit.

Those Sisters who were the first to arrive in each house constituted themselves hostesses, and as such welcomed the incoming guests, showing them about, and introducing them to the other Sisters. Thus in a few hours every Sister felt at ease, and part of a great family of happy children.

Good nature was the order of the day. A smile of recognition was the usual greeting, whether or not the Sisters knew one another. But the happy relations did not stop there; daily intercourse at lectures and meals brought about a feeling of relationship that grew from day to day with delightful rapidity. Between lectures little meetings were arranged, where many happy moments were spent by those whose interests were in common; or perhaps by those who were renewing early friendships.

During meals and the early evening hours were the times for greatest enjoyment. The incidents of the day, some humorous experience, and similar occurrences furnished topics for storytelling and the display of much wit. Then serious work was put aside for the necessary relaxation.

It was a real treat to converse with a woman whose indi-



viduality impressed one more and more as the weeks wore on. Gifted with a fine mind, a strong character, an affable manner, and better than all else—a truly religious spirit, she exerted a powerful influence on those about her. And there was not one only of this type! Dozens and dozens, just varying in temperaments.

Many strong friendships were formed in those six weeks—relationships that will strengthen the weaker. The interchange of ideas—spiritual and educational—was in itself a valuable factor. Sometimes simply a hint sufficed to impress the hearers with the cogency of a truth, where all arguments from the platform were unavailing.

It was delightful to see the help given by one Sister to another in her studies. Sometimes after retiring hours the tallow candle told the story of one or more solving a problem for another.

The edification given by the Sisters in their own deportment, and in their reception of one another, was not the least of the good accomplished by the Summer School. The absence of gossip and the trivial talk of the average woman away from home indicated the serious mind of the religious teacher. Her high position demands dignity, yet the dignity of graciousness, such as Christ displayed.

The faculty, by their cordial, affable manner, won the heart of every Sister, and their example of unaffected friendliness removed all the barriers of stiffness.

When the good-byes were being said it was easily seen how completely captivated the Sisters were with their summer vacation. Protestations of friendship were heard on all sides; and the fervent expressions of enjoyment in one another's society was the best indication of charity upon which the session of the Summer School was built.

The sponsors of the School naturally did not count upon the social feature as a potent factor of success, but the faculty will no doubt admit that it proved to be one of their best assets.

SISTER OF MERCY.

Oklahoma City, Okla.

# THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

## PREFACE

In this dissertation is presented the result of an inquiry into the nature and extent of pedagogical endeavor in behalf of womankind during the period of the Revival of Learning, that is, from about 1350 to 1600. The subject here dealt with excludes the question of elementary training in the vernacular, and, generally, of all education in which the revived classics were not basic. Beginning with an examination into the origin and scope of the work of the humanistic theorists and practical educators in Italy, the center of the movement, the effort has been made to determine the results of similar endeavors in regions affected by the Italian Revival, that is, in Spain and Portugal, England, France, and the countries of northern Europe.

The history of the opportunities afforded woman in this particular phase of human activity, can here be given but a passing review, but it is hoped that the few guide posts thus set up will invite investigation into the deeper mines of evidence bearing on other burning questions of woman's rights and privileges.

To the Reverend Patrick Joseph McCormick, Ph.D., under whose direction this dissertation has been written, the author owes grateful acknowledgment for encouragement and for the invaluable information afforded her through his lecture courses in the History of Education. She is also deeply indebted to the other professors in the Department of Education of the Catholic University of America, in a special manner, to the Very Reverend Doctor Shields, Dean of the Catholic Sisters College, her professor in the Psychology of Education; and to her professors in Philosophy, the Reverend Doctor Turner and the Very Reverend Doctor Pace. To her Father, whose zeal and affection first guided her steps into the by-paths of historical truth, she expresses her profound sense of filial gratitude.

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Mary Agnes Cannon, M.A., in partial fulfillment of the Requirements for the degree Doctor of Philosophy.

## ITALY

The political and social conditions in Italy during the period of the Renaissance, appear, at first sight, unfavorable to the advancement of intellectual interests. In the kingdoms and duchies the turmoil of foreign invasions and local wars kept prince and condottiere ever on the defensive or in the field, and in the republics party strife and the resulting family feuds were a constant menace to individual freedom.

While the fortunes of leaders rose and fell through political games of chance, the merchant class profited by the state of commercial activity and domestic patronage and rose to a condition of wealth and security.

Amid scenes of military triumphs and civic festivities, therefore, the Revival of Learning was ushered in, but we look in vain for signs of conflict between the apparent lust of power and greed of gain and the contradictory passion for the intellectual riches of antiquity.

From the first the nobles and the merchant princes encouraged the authors of the movement, placing at their disposal generous portions of their gains and founding libraries to receive the recovered manuscripts. The people as a nation welcomed the Renaissance and as individuals sought to make its wealth their own.<sup>1</sup>

In the general interest in classical learning, awakened by its re-birth into Italian life and letters, woman took no insignificant part. From the beginning of the Revival we find the record of her literary tastes and accomplishments side by side with those of the leading men of her time. The history of Italian literature makes mention of many women proficient in Latin and Greek, languages which they spoke with ease and in which they wrote familiarly both in prose and poetry. Italian, too, was cultivated by them, especially in their correspondence with kindred and intimate friends, in hymns and the favorite form of the sonnet.

As early as 1405, scarcely more than thirty years after the death of Petrarch, Battista di Montefeltro, daughter of Antonio, Count of Urbino, and wife of Galeazzo Malatesta, besides exchanging Italian sonnets with her father-in-law, "Il Malatesta

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<sup>1</sup> Cf. Burckhardt, *The Civilisation of the Renaissance in Italy*, Translated by Middlemore, London, 1898; Symonds, *Renaissance in Italy*, London and New York, 1900.



degli Sonetti," the reigning lord of Pesaro, was writing Latin epistles and composing complimentary Latin discourses which she pronounced before distinguished visitors at her father's court. One of these addresses made to the Emperor Sigismund, in 1433, when he passed through Urbino on the way from his coronation, is still preserved, as is also a letter to Pope Martin V and several sonnets.<sup>2</sup> One of these last is dedicated to her father-in-law and addressed to the Holy Spirit.<sup>3</sup>

Costanza da Varano, the grand-daughter of this Battista, was likewise a poet and a famous Latin scholar. Born in 1428, she was the daughter of Elisabetta Malatesta and Piergentile Varano, Lord of Camerino. She wrote Latin verse and, at the age of 14, composed a Latin address which she delivered before Francesco Sforza, Duke of Milan, on behalf of her brother, Rodolfo. On this occasion Guiniforte Barzizza sent her a congratulatory letter, and the fame of her eloquence spread throughout Italy. Costanza wrote also to Alfonso, King of Naples, begging his favor for her brother, and in 1444, when Rodolfo's rights as Lord of Camerino were restored to him, she made another Latin address before the populace of that city.<sup>4</sup>

Battista Sforza, who was the only daughter of this Costanza and of Alessandro Sforza, Count of Pesaro, and who became the wife of Federico, Duke of Urbino, in 1459, was even more gifted than her mother. After the death of the latter which took place when Battista was 18 months old, she was brought up at the court of Milan under the care of Bianca Maria Visconti, wife of Francesco Sforza.

<sup>2</sup> Tiraboschi, *Storia della Letteratura Italiana*, Vol. VI, Pt. III, 844-846, Firenze, 1809; Dennistoun, *Memoirs of the Dukes of Urbino*, Ed. Hutton, Vol. I, 40; App. I, 428. London and New York, 1909.

<sup>3</sup> "Clementissimo Spirto, ardente amore  
 Dal Padre Eterno, e dal Verbo emanante;  
 Somma Benignità, cooperante  
 Quel mistero, ch' esalta il nostro cuore;  
 Nella mia mente infondi il tuo timore,  
 Pietà, consiglio: e poi, somma Creante,  
 Dammi forza, e scienza fugante  
 Dall' alma nazional ciascuno errore.  
 Solleva l'intelletto al Ben superno,  
 Illuminando l'tanto che difforme  
 Non sia da quella fe ch' al ciel ne scorge.  
 Donami sapienza, con eterno  
 Gusto di tua dolcezza, O Settiorme  
 Sì, ch' io dispregi ciò ch' il mondo porge."  
 Dennistoun, *Ibid.*

<sup>4</sup> Tiraboschi, *op. cit.*, 846.

Of her talents and accomplishments Tiraboschi says: "There was no ambassador, prince nor cardinal who passed through Pesaro to whom she did not pay compliment in an extemporaneous address in true Latin fashion [latinamente]; and after she was Duchess of Urbino she once pronounced so eloquent an address to Pope Pius II that, learned and eloquent as he was, he protested that he was unable to make a like response."<sup>5</sup> Bernardo Tasso, in his "Amadigi" pays her a noted tribute.<sup>6</sup>

By the middle of the fifteenth century we find many other girls, who, like Battista Sforza, were remarkable for their early knowledge of Greek as well as of Latin.

Ippolita Sforza, daughter of Francesco, Duke of Milan, and Bianca Maria Visconti, and wife of Alfonso II, King of Naples, was proficient in Greek and in "all agreeable learning." During the Mantuan Congress when she was only 14, she made a Latin address to Pope Pius II and drew from this Pontiff a reply which is preserved together with her speech on this occasion and another address written by her in praise of her mother.<sup>7</sup>

Isotta Nogarola, of Verona, daughter of Leonardo Nogarola and Bianca Borromea, was noted from her tenderest years for her remarkable knowledge of Latin and Greek and of "all sciences." She corresponded in Greek with the scholars of her day and many of her Latin letters and other compositions are preserved. In 1437, when Isotta was in all probability 9 years old, she wrote a congratulatory letter to Ermolas Barbaro, the newly appointed protonotary apostolic. In 1451, when Lodovico Fascarini, a learned senator, was welcomed as mayor of Verona, she took part in the conferences held in his honor and won great distinction by her cleverness in discussion. One of the questions proposed on this occasion was whether the first sin was more the fault of Adam or of Eve. The topic furnishes information on the nature of these assemblies and the triumph won by Isotta.<sup>8</sup>

<sup>5</sup> *Ibid.*, 848.

<sup>6</sup> "La prima, che Demostene e Platone  
Par ch'abbia avanti, e legga anche Plotino.  
D'eloquenza e sapere al paragone  
Ben potrà star con l'Orator d'Arpino,  
Moglie fia d'un invitto altro campione  
Fedrigo Duca dell'antica Urbino."

*Ibid.*

<sup>7</sup> Pastor, *Geschichte der Päpste*, II, 43, Freiburg, 1889; Tiraboschi, *op. cit.*, Vol. VI, Pt. III, 849.

<sup>8</sup> Cf. Tiraboschi, *ibid.*, 850.

Associated with Isotta were her sister, Genevra, another similarly gifted girl, who later married Brunoro Gambarà, and Polissena de'Grimaldi, a Latin poet of Verona.<sup>9</sup>

Ferrara had her gifted women, preeminent among whom, in the early days, was Bianca d'Este, daughter of Niccolò III. She was born in 1440 and is characterized by her biographer as thoroughly accomplished in virtue and all learning. She wrote Latin and Greek in both prose and poetry, was proficient in music and dancing, in embroidery and other forms of needlework so popular in that day.

To her Tito Vespasiano Strozzi penned a glowing eulogy beginning:

"Æmula Pieridum et magnae certissima cura  
Palladis, Estensem Virgo quae tollis ad astra  
Eximia virtute domum, cui non tulit aetas  
Nostra parem, quid primum in te mirabile dicam?"<sup>10</sup>

At the court of Mantua, Cecilia Gonzaga, daughter of the Marquis Gianfrancesco II and Paola Malatesta, was the admiration of Ambrosio Traversari for her precocity and her learning,<sup>11</sup> and in 1447, when she was 22, Pisanello made her the subject of one of his famous medals. On one side are her features in profile, with the inscription "Cecilia Virgo," and on the other her seated figure with the emblems of the unicorn and crescent moon.<sup>12</sup>

In Venice, as in Verona, learned women took part in the friendly disputations of social gatherings and distinguished themselves in philosophical discussions. Prominent among these is Cassandra Fedele, who was chosen by the Senate to make the address of welcome to the Emperor Frederick III in 1463.<sup>13</sup>

She was the daughter of Angiolo Fedele and Barbara Leoni, and wife of Giammaria Mapelli. Born in 1465, she lived far into the next century and won renown for her Latin and Greek scholarship and for her musical accomplishments, as well as for her proficiency in philosophy and Italian.

In reply to one of her letters, Poliziano, the great Florentine stylist, addressed her: "O decus Italiae virgo," praising her pure epistolary style and her skill in logic and in all philosophy.<sup>14</sup>

<sup>9</sup> *Ibid.*, 852.

<sup>10</sup> *Ibid.*

<sup>11</sup> "Hodoeporicon," quoted by Drane, *Christian Schools and Scholars*, II, 299, London, 1867.

<sup>12</sup> Gustave Gruyer, "Vittore Pisano," *Gazette des Beaux Arts*, 1894, 215-216.

<sup>13</sup> Yriarte, *Venice: histoire, art, industrie, la ville, la vie*, 191. Paris, 1878.

<sup>14</sup> Tiraboschi, *op. cit.*, 855.



Writing of her to Lorenzo de' Medici, the twentieth of June, 1491, this same scholar says: "Last evening I called on the famous Cassandra Fedele, and saluted her in your name. Truly, Lorenzo, she is something admirable, and learned no less in Italian than in Latin. She is exceedingly prudent [discretissima] and beautiful even to my eyes. I departed amazed. . . . Since she will certainly come some day to Florence to visit you, prepare to do her honor."<sup>15</sup>

In his Latin couplets, Poliziano characterizes many of the Florentine women of his day who devoted themselves to the classics.<sup>16</sup> One of these, Alessandra Scala, who played the rôle of Electra in Sophocles' drama given in the original, is thus described: "What an admirable Electra was the youthful Alessandra: admirable, being Italian, in the pronunciation of the language of Athens; in her correct intonation; in preserving the illusions of scene; in faithfully interpreting the character; in controlling expression, gesture and movement; in properly restraining the language of passion and awaking the pity of the audience by her tears."<sup>17</sup>

This Alessandra was the daughter of Bartolommeo Scala of Florence, and wife of Michelo Marullo, a native of Greece. She corresponded in Greek with the men and women of her time, and while she may not have written Latin and Italian verse she wrote Greek poetry, some of which is preserved.<sup>18</sup>

To these might be added the names of other women of the fifteenth century, all similarly gifted if not equally celebrated. Tiraboschi alone notes eight or ten others who wrote before 1500, and among the poets of the sixteenth century he mentions upwards of forty women who cultivated Italian verse and classical literature.

The history of one of these, Olimpia Morata, a daughter of Pelegrino Morata, of Ferrara, gives evidence that woman's interest in the classics did not abate when the vernacular became more widely cultivated.

Born in 1526, Olimpia was associated with Duchess Renée of France, at the court of Ferrara, as companion to her daughter, Anna Sforza. She wrote poetry in Latin and Greek and, when

<sup>15</sup> Del Lungo, *La Donna Fiorentina del Buon Tempo Antico*, 230, note 29. Firenze, 1906.

<sup>16</sup> *Ibid.*, 175-190.

<sup>17</sup> *Ibid.*, 188.

<sup>18</sup> Tiraboschi, *op. cit.*, 850.

only 14, discoursed on Plato and Cicero before learned audiences at the University of Ferrara where her father was engaged as professor. With the latter she embraced the doctrine of Calvin and married Andrea Gruntero, a young German protestant, who came to Ferrara to study medicine. Retiring with her husband to Germany she taught in the University of Heidelberg, where her husband became professor of medicine. Here she died at the age of 29, and three years later her productions were collected and published at Basle.<sup>19</sup>

Among these poets of the sixteenth century, two of the most remarkable are the friendly rivals in the art, Vittoria Colonna and Veronica Gambara. Of them and of the other women of their time who wrote generally in Italian, Tiraboschi says: "Nothing shows us so well what was the common enthusiasm in Italy for the cultivation of vernacular poetry as the number of noble ladies who pursued it with such ardor and who valued nothing as much as the title of poet."<sup>20</sup>

Of Veronica Gambara this would appear to be literally true. Pietro Bembo (afterwards Cardinal), in his correspondence with this interesting woman, has left us the history of her aspirations and her successes in this field of literature. Writing to her from Padua, May 27, 1532, this "greatest Latinist of his day" says: "I am going to have my poems reprinted and I have collected two sonnets which I once wrote to you, and I want to put them with the others. One of mine, already printed, was an answer, rhyme for rhyme, to that sonnet which you wrote to me when you were a child, which begins thus: *S'a voi da me non pur veduto mai*. But it happens that I have lost that sonnet of yours and have nothing of it except the first line which I quote, nor can I find it anywhere. So I beg you to be kind enough to look for it among your papers and to send it to me, so that I may put it together with my own in the volume which will be reprinted, and I hope to make amends for the fault committed in the first edition, and that you will no more have cause to complain of me as you have had in the past. I confess this that you may punish me the less."<sup>21</sup>

A year before the date of this letter Veronica had sent Bembo two sonnets for criticism, saying, "I send them to you as to my

<sup>19</sup> Cf. Tiraboschi, *op. cit.*, Vol. VII, Pt. III. 1186-1191.

<sup>20</sup> *Ibid.*, 1167.

<sup>21</sup> Bembo, *Opere*, VIII, 61-62. Translated by Jerrold, "Vittoria Colonna," 142. London and New York, 1906.

light and guide;" to which he replied: "As for the sonnets, both seem to be most beautiful. They are simple, they are lovely, and infinitely affectionate and graceful: I congratulate you upon them, . . . I cannot say for certain which is the more charming but the one which begins *Se a quella* takes my fancy most."<sup>22</sup>

Enclosing another sonnet, Veronica again writes in 1540: "You will see what I have meant, but have not known how to express, and when you have seen it, you will treat it as its simplicity deserves. It is enough for me that, as I dedicated my first fruits to your most reverend Lordship, I also send to you that which I think will be my last."<sup>23</sup>

The Cardinal replied from Rome on December 7, 1540: "I have not replied sooner to your Ladyship's most sweet letter, which I received through Signor Girolamo, your son, together with the sonnet of Our Lady, because I wanted first to give the sonnet to his Holiness, and then to write to you about it. But now that that has been delayed longer than I wished on account of his innumerable occupations I will at least answer you and tell you . . . As for the sonnet, it seems to me very beautiful, as I told the Reverend Monsignor, your brother. And, therefore, I would not have you abandon this art as you say, but rather not refrain from making others of them. I will give the sonnet to his Holiness by all means, at a time when he can read it more than once."<sup>24</sup>

Happily this sweet sonnet, which must have given pleasure to the great Pope Paul III, as well as to Cardinal Bembo, is still preserved, and it is gratifying to feel that on the nearing Christmas morning the Holy Father and the Cardinal borrowed the words of the Renaissance matron to express their prayer before the crib:

"Turn then thy rays of grace, O Virgin fair,  
On me, that so the comprehension may  
Of this deep mystery to me be given."<sup>25</sup>

<sup>22</sup> *Ibid.*, 141.

<sup>23</sup> Letter XIII, Correggio, October 29, 1540. Quoted in Jerrold, *op. cit.*, 144.

<sup>24</sup> *Ibid.*

<sup>25</sup> "Oggi per mezzo tuo, Virgine pura,  
Si mostra in terra sì mirabil cosa,  
Che piena di stupor resta pensosa,  
Mirando l'opra, e cede la natura.  
Fatto uomo è Dio, e sotto umana cura,  
Vestito di mortal carne noiosa,  
Restò qual era, e la divina ascosa  
Sua essenza tenne in pueril figura.  
Misto non fu, nè fu diviso mai;  
Ma sempre Dio e sempre uomo verace,



The admiration felt by Veronica for the gifts of her sister poet, Vittoria Colonna, drew from her the expression of the esteem in which this poet was held throughout Italy. Veronica thus became the laureate of this school of Vernacular Poets:

"O thou sole glory of our century,  
 Lady most admirable, wise, divine  
 To whom today do reverently incline  
 All who deserve a place in history.  
 Immortal here shall be your memory;  
 Time that dooms all to ruinous decay,  
 Shall make of your fair name no impious prey,  
 But unto you shall be the victory.  
 To Pallas and to Phoebus shrines of old  
 Were raised, and such to you our sex should raise  
 Of richest marble and finest gold,  
 And, since in you is found all excellence,  
 In equal measure I would give you praise,  
 Lady, with worship, love, and reverence."<sup>26</sup>

A similar instance of one artist's appreciation of another is given in Michelangelo's verses to Vittoria. Here the strength of feeling which manifested itself in her letters, even more than in her verses, found response in his noble spirit:

"O Lady, who doth bear  
 The soul through flood and fire to a bright shore.  
 Unto myself let me return no more."<sup>27</sup>

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Quanto possente in ciel, tanto nel mondo.  
 Volgi dunque ver me, Virgine, i rai  
 De la tua grazia, e'l senso mio capace  
 Fa'di questo misterio alto e profondo."

Trans. and quot. in Jerrold, *op. cit.*, 143.

<sup>26</sup> "O de la nostra etade unica gloria,  
 Donna saggia, leggiadra, anzi divina,  
 A la qual riverente oggi s'inchina  
 Chiunque è degno di famosa istoria,  
 Ben fia eterna di voi qua giù memoria,  
 Nè potrà 'l tempo con la sua ruina,  
 Far del bel nome vostro empia rapina  
 Ma di lui porterete ampia vittoria.  
 Il sesso nostro un sacro e nobil tempio  
 Dovria, come già a Palla e a Febo, alzarvi  
 Di ricchi marmi e di finissim' oro.  
 E, poichè di virtù siete l'esempio,  
 Vorrei, Donna, poter tanto lodarvi,  
 Quanto io vi riverisco, amo ed adoro."

Quoted and trans. in Jerrold, *op. cit.*, 161.

<sup>27</sup> "O donna, che passate  
 Per acqua e foco l'alme a' lieti giorni,  
 Deh fate ch'a me stesso più non torni!"  
*Ibid.*, 135.

There are other learned women, contemporaries of these poets, whose names do not appear on the pages of the history of Italian literature, but whose correspondence compares favorably with that of Vittoria Colonna and Veronica Gambara and betrays a literary power which they exercised in other forms of composition as occasion arose. They too wrote verses, but in their rigorous self-criticism they consigned them to oblivion.<sup>28</sup> Their extant letters, however, abundantly compensate for this loss.

While the sixteenth century women wrote Latin epistles and read both Latin and Greek,<sup>29</sup> their correspondence is, for the most part, in Italian. But here again language is stamped with the seal of culture. In this direct and simple prose the Renaissance mind is revealed to better advantage even then in the more studied productions of the poets.

Of Isabella d'Este's letters alone there are preserved upwards of two thousand,<sup>30</sup> which, with those of her numerous correspondents, bear unquestionable historical evidence as to woman's place in the Italian Revival. Through these heart to heart communications, too, these women became unconsciously the historians of their generation. Family joys and cares, social and political events, personal experiences and longings, all find a place here amidst the more serious business of life which was transacted through this same medium with merchants and artists and printers—always with admirable courtesy and skill.

Here we find no evidence of the formality of treatment or the artificial subject matter which the history of Ciceronianism would lead us to expect. On the contrary, unlike some of their brother scholars of this century, whose letters are accessible, these women felt that they had something to say and they said it on paper as naturally and as frequently as women of our day converse over their telephones.<sup>31</sup>

In this particular the personal letters of Isabella d'Este contrast favorably with those written by her through her secretary, Equicola.<sup>32</sup>

In 1493, when on a journey to Venice, she wrote daily letters to Mantua, addressed to her husband, Federico Gonzaga, and to

<sup>28</sup> Cf. Cartwright, *Isabella d'Este*, I, 81. London, 1903.

<sup>29</sup> *Ibid.*, II, 21-26.

<sup>30</sup> Mantuan Archives. Cf. Cartwright, *op. cit.*, p. vi.

<sup>31</sup> Cf. Cartwright, *op. cit.*; Del Lungo, *Ibid.*

<sup>32</sup> Cf. Luzio e Renier, *Mantova e Urbino*, Torenò and Rome, 1893

Elisabetta, Duchess of Urbino, her sister-in-law. In one of these letters to Elisabetta is the passage: "When I realized that I was all alone in the boat, without your dear company, I felt so lonely that I scarcely knew what I was doing or where I was. For my greater comfort, the wind and tide were against us all the way and I many times wished myself back in your room playing *scartino*."<sup>33</sup>

And when returning she invites Elisabetta to meet her at Porto, saying "where we may enjoy the pure country air together and talk over all that has happened since we parted."<sup>34</sup>

Again, in 1502, when she visits Venice accompanied by Elisabetta, all the details of her journey are sent to her husband. Long and chatty letters, dated each successive day, contain descriptions of the city, accounts of friends and of ceremonies, of social parties and outings, and all end with the same affectionate farewells, each time differently expressed, and the request: "I beg you to kiss our boy," or "Please give our boy a hundred kisses for me so that when I return he won't think it strange to be kissed."<sup>35</sup>

In one of these letters is the sentence: "Tomorrow I will send some fish and oysters." And this from the collector of antiques, the patron of artists and booksellers, in whose famous "Grotto" the poets and painters of her day were honored in their persons and in their works.<sup>36</sup>

Three years before the date of these matronly letters, Isabella was striving to restore the statue of Vergil to its place of honor in Mantua, and her name was proposed to accompany that of the poet on the base of the memorial. "At the base should be only a few words; such as, 'Publius Virgilius Mantuanus,' and 'Isabella Marchionissa Mantuae restituit,' as Your Excellency may desire," wrote the secretary of the commission, addressing Isabella.<sup>37</sup>

<sup>33</sup> "Appena me ritrovai in barca senza la sua dulcissima compagnia venni tanto bizzarra, che non sapeva che volesse. Havendo per mio conforto aqua et vento sempre contrario . . . molte volte me agurai in camera de V. S. a giochare a scartino."—Luzio e Renier, *op. cit.*, 63.

<sup>34</sup> "a ciò che de compagniagodiamo quello aere bono et stiamo in consolatione a rendere conto l'una a l'altra de quanto c'è occorso doppo siamo state separate."—*Ibid.*, 67.

<sup>35</sup> *Ibid.*, 307–315.

<sup>36</sup> Yriarte, "Isabella d'Este et les Artistes de son Temps." *Gazette des Beaux Arts*, 1895, 382.

<sup>37</sup> Baschet, "Recherches de Documents d'Art et d'Histoire dans les Archives de Mantue." *Gazette des Beaux Arts*, 1866, 481.



Although this project was not realized, yet the disappointment had not abated Isabella's zeal for the ancients nor diminished her love for the antique.

Three months after this visit to Venice, she wrote to her brother, Cardinal Ippolite d'Este, begging him to secure for her a torso of Venus, and a Cupid which had been carried off from Urbino by Caesar Borgia. The Venus seems to have been a genuine antique and the Cupid the famous Sleeping Cupid of Michelangelo.<sup>38</sup>

In keeping with this enthusiasm for art and letters is a certain physical power and a spirit of endurance which these women might call the "joy of living." This physical vigor and enjoyment frequently finds expression in their letters. One of Isabella's, addressed to Elisabetta, is characteristic: "By the love I bear you, my dearest sister, I must say this one thing, that I hope the first bath you take [Elisabetta had been ordered to Viterbo for her health] will be a steadfast resolve to avoid all unwholesome things and live on those that give health and strength. Above all I hope you will force yourself to take regular exercise on foot and horseback, and to join in pleasant conversation, in order to drive away melancholy and grief, whether they arise from mental or bodily causes. And you will, I hope, also resolve to think of nothing but your health in the first place, and of your own honor and comfort in the second place, because in this fickle world we can do nothing else, and those who do not know how to spend their time profitably allow their lives to slip away with much sorrow and little praise.

"I have said all this, not because Your Highness, being most wise yourself, does not know all this far better than I do, but only in the hope that, being aware of my practice, you may the more willingly consent to live and take recreation as I do, and as the Castellan will be able to inform you."<sup>39</sup>

Isabella's favorite motto, "Nec spe, nec metu,"<sup>40</sup> explains her meaning.

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<sup>38</sup> Cartwright, *op. cit.*, I, 230.

<sup>39</sup> *Ibid.*, 67.

<sup>40</sup> *Ibid.*, 280.

## MAN'S RECOGNITION OF THE REIGN OF LAW

Primitive peoples lived in a world of chaos; they were unable to grasp the unity of nature or to recognize the unity of intellect and will that lie back of all natural phenomena. Wherever they recognized regularity or felt purposeful change, they attributed the cause to a local deity made after their own image and likeness. It was natural, therefore, that they should worship the heavenly bodies and that they should have gods of the winds and waves, gods of the regularly recurring seasons, gods of the forests and the streams.

As man's intellect developed, his gods decreased in number and assumed their places in a celestial hierarchy such as we find described in the mythologies of Greece and Rome. The phenomena of heat and cold, of light and darkness, of pleasure and pain, of love and hate, of good and evil, quite naturally led man into some form of dualism. In the sublime doctrine of Monotheism, held by the Chaldeans and the chosen people, we find the first clear recognition of unity in the power that governs the universe. But man recognized God as the Creator and Ruler of the universe long centuries before he discovered that there is a unity resident in nature or that natural law is intrinsic.

It is not easy to determine the exact underlying causes that led various peoples toward the doctrine of monotheism. How much of this progress is due to scattered fragments of primitive revelation? Much of it may be undoubtedly traced to the psychological characteristics of various peoples. Thus Dr. Allan Menzies,<sup>1</sup> speaking of the religion of India, says: "The Indian gods were too little defined, too little personal, too much alike, to maintain their separate personalities with great tenacity; nor did they lend themselves to a monarchical form of pantheon; no one of them was sufficiently marked out from the rest,

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<sup>1</sup> *History of Religion*, New York, 1897, p. 334 ff.

or above the rest, to rule permanently over them. Yet the sense of unity in Indian religion was very strong; from the first the Indian mind is seeking a way to adjust the claims of the various gods, and view them all as one. An early idea which makes in this direction is that of Rita, the order, not especially connected with any one god, which rules both in the physical and in the moral world, and with which all beings have to reckon." There is here a definite groping towards unity and it would also seem that the unity in question is objective, that it is nothing else than the sum total of natural law in the physical and moral worlds. It is not perceived as emanating from the deity but as imposing limits to the powers of the various gods. Elsewhere, however, the growing recognition of order in the world carried with it, for the most part, a recognition of the unity and personality of the First Cause.

In the development of human thought, as in the development of all else in nature, the movement is from the general to the particular, from the simple to the complex, from the large movement to the details which it carries. Perspective is necessary for the perception of large outlines and for the recognition of fundamental truths; and so man saw order and regularity in the movements of the heavenly bodies long before he saw the same order and regularity beneath the details of the complex phenomena that surrounded him. He recognized law in the regularly recurring tides without suspecting that the same rigid law governed the movements of the storm-tossed billows. Newton sent a thrill of exultation through the world, not by discovering the force of gravity, but by discovering that the apple in its fall obeys the same law that holds the planet in its orbit.

Copernicus banished from the heavens the crystalline spheres of the Ptolemaic System and the endless complexity of cycle and epicycle and laid the foundation of modern science by framing a theory to fit observed facts instead of endeavoring to bend observed facts into conformity with existing theory. Galileo, Kepler and Tycho Brahe developed the heliocentric hypothesis of Copernicus and



formulated the laws that govern the movements of the members of the Solar System. That these astronomers, however, recognized the intelligence displayed in the planetary movements without having traced them to their immediate underlying cause, is illustrated by the fact that Kepler assigned an angel to each planet to guide it in its course. With Newton's discovery of the universality of gravity, all bodies in the universe were seen to move in obedience to one universal law. As a consequence of this new development of science, astrology gave place to astronomy, alchemy made way for chemistry, and man at last recognized the reign of law throughout the realm of inanimate nature.

But this movement of thought did not end here. From the universality of the laws of nature to their intrinsic character the transition was easily and readily made. Thus, once the nature of light is understood, the law of its distribution is seen to follow as a necessary consequence. Since light radiating from a luminous point moves in straight lines, the quantity of light falling on equal surfaces must be inversely as the squares of the distances of these surfaces from the source of light. In like manner, that all bodies move as if attracted by one another directly as their masses, and inversely as the squares of their distances, is seen to be more than an empirical formula. The law governing these movements is internal, not external. It is an expression of intellect, not of will; it is included in the essence of bodies and is indifferent to their existence. Upon the recognition of the intrinsic character of the laws governing its phenomena inanimate nature became a province of applied mathematics.

The recognition by men of science of the intrinsic character of the fundamental laws of nature soon led to very serious consequences. Men who occupied themselves with the study of natural phenomena, while neglecting to study Christian philosophy were often led to deny the Dominion of God over Nature and they sometimes lost sight of the very existence of the Creator. On the other hand, those Christian philosophers who neglected the study of nature, not infrequently felt themselves called upon to

deny the inviolability of natural law in order to vindicate God's Supreme Dominion over Nature. The misunderstanding which thus grew up between the representatives of Christian philosophy and the men of science was responsible for much of the Atheism and Agnosticism that has prevailed among men of science during the past two centuries, and it is at least partly responsible for the neglect of the natural sciences and the hostile attitude towards them which is sometimes to be found, even to the present day, among men of deep religious convictions and meager scientific attainments.

It is not surprising, indeed, that the Dominion of God should be a more potent factor in the world than the findings of science to the faithful believer who knows how the winds and the waves obeyed the voice of Jesus and how disease and death were subject to His rule. But there is no conflict between the laws of God and the laws of nature. In every chapter of the warfare between science and religion the conflict may be traced to an abuse of authority. A man's authority can never be legitimately transferred from one field of science to another. The ablest jurist does not, through his knowledge of the law, acquire authority in the field of medicine, and the most eminent of physicians may be the merest tyro in the field of theology. In like manner, the most profound of theologians may be totally devoid of ability in the interpretation of the laws governing the phenomena of nature. Owing to the limitations placed upon human intelligence, it is not surprising that a man may attain certainty in his chosen field of research without being in the least able to reconcile his findings with equally certain findings in unrelated fields of truth. Indeed one may often find truths in the same department of science that the human mind is utterly unable to reconcile. Thus the concept of a straight line and that of a circle are so contradictory to each other that it is not possible to hold them both in the mind as identical, nevertheless we accept without question the statement that a straight line is a circle with an infinite radius. In like manner, the Christian believes the statement that there are three

persons in God and the other statement, which he cannot reconcile with it, that there is one nature in God. His failure to be able to unite these two statements mentally does not, however, prevent him from believing both statements and he looks forward to the time in the life to come when in the Beatific Vision he may comprehend these truths that remain a mystery to him while he dwells in the flesh.

According to Christian philosophy, the Being of God is the primary source of all truth and of all existence. It is this same truth held in the mind of God that constitutes the Second Person of the Blessed Trinity through Whom all things were made and without Whom was made nothing that was made. This same truth, in so far as it has been externalized by the will of God in the creative act, is the essence of all created things. Again, it is this same truth that man incorporates into his own mind when he comprehends the laws of nature, and that he in turn bodies forth in the creations of art. God is truth; and this Truth is eternal and unchangeable, whether it be in the Being of God, in the Divine Intelligence, or whether it be reflected in the essence of created things, in the mind of man, or in the creations of art. It is the mode of being or existence in the created world that is contingent upon the will of God. Whether the world exists or ceases to exist depends wholly upon the will of the Creator. St. Augustine writing on this subject says: *Conservatio est creatio continuata*, the conservation of the world is the creative act continued. This is only another way of expressing St. Paul's thought "In God we live, move and have our being."

The laws of nature are the expression of God's intellect in the world; the forces of nature are the expression of God's will in the world. It is surely not denying to God a perfection to say of Him that he cannot sin; that he cannot act untruthfully; that His will in its activity cannot be divorced from His intellect.

The Christian does not believe that creation expresses the sum total of God's power or the sum total of His activity in the world. The doctrine of the *Concursus*



*Divinus* demands an added impulse from the will of God to move each passive faculty into activity. But this impulse, even as the creative impulse itself, is linked with intelligence and moves in the order of truth.

To the Christian philosopher the miracle is not the only evidence of God's Dominion over Nature. The regular order of nature is to him a constant witness of an over-ruling Providence of which the miracle is but a special instance. St. Augustine, commenting on the miracle of the Loaves and Fishes, says: "*Majus enim miraculum est gubernatio totius mundi, quam saturatio quinquin milium hominen de quinque panibus,*" to govern the whole world is a greater miracle than to satisfy the hunger of 5,000 men with five loaves. And he continues: "No one wonders at the former miracle, men wonder at the latter, not because it is great but because it is rare." And he calls attention to the fact that the same Power which multiplied the loaves and fishes multiplies each year a few seeds into an abundant harvest.

It is not easy to account for the attitude of men of science who adduce the inviolability of natural law as an argument against an over-ruling Providence. The declaration in Newton's Principia: "*Natura obediendo vincitur,*" by obeying nature we conquer her—should have led them into an understanding of the other truth that dominion over nature's processes is exercised through a knowledge of her laws. Every advance in natural science has added to man's dominion over nature. The ocean liner, the telephone, electric light, wireless telegraphy and telephony and the thousand applications of modern science demonstrate nature's obedience to those who understand her laws. But an understanding of the forces of nature does not imply the power to alter or to suspend the elemental laws which express the modes of their activity. Man's dominion over nature is limited to the control of those processes which result from the play of combined forces. Through a knowledge of the primary laws of nature man is enabled to regulate, within certain limits, the combination of forces and thus to govern resulting processes. Now, if the few glimpses of natural truth which constitute

modern science have led man into so vast a dominion over nature, what must be the dominion of Him Who created the world and Whose thought is the substance of nature's laws.

The history of the long continued battles that were fought on the frontiers of life before man recognized unity and the reign of law in the inanimate world is second in interest only to the chapters on the warfare of science and religion. The belief in spontaneous generation, so long prevalent, obscured the lines of demarcation between the vegetable and the mineral kingdoms. From the earliest times down to the discovery of the microscope in the beginning of the seventeenth century men believed that under planetary influence mice were bred from the mud of the Nile and that barnacles were changed into geese.

The microscope, which forever dispelled these myths as far as the grosser forms of life were concerned, at the same time brought into view the teeming world of microscopic life; and, while men accepted for all the higher forms of life, Harvey's dictum "*Omne vivum ex ovo*," many still clung to the ancient belief in spontaneous generation among all the minute forms of life. In spite of the brilliant researches of the Abbé Lazaro Spallanzani of Pavia, in the closing decades of the eighteenth century, Spontaneous Generation continued to hold its own until Louis Pasteur removed the last vestiges of the supposed objective evidence for this theory and laid the foundations of a septic and antiseptic surgery and preventive medicine in the germ theory of disease. But even after all the facts in the case were seen to harmonize with the laws of biogenesis and homogenesis, even after these laws were seen to be coextensive with life, the materialist and the monist refused to recognize the intrinsic character of these laws and they continued to believe that at some time in the past, under conditions that are still unknown to us, the forces of the inanimate world did actually produce living beings. Science, however, is not concerned with beliefs, whether they be of scientists or of others, and in so far as the science of biology has accumulated evidence bearing on the question of biogenesis or spontaneous

generation, whether in the present or in the past, there is but one verdict: the evidence is all in favor of biogenesis. It gives not the slightest shadow of encouragement to the monist.

Men who believe that in physics or in chemistry there may be found an argument against the supreme Dominion of God, not infrequently find it difficult to recognize any other force in the world of life than those contained in inorganic nature. On the other hand, the men who devoted themselves exclusively to zoology, botany and natural history in the past frequently failed to recognize the fact that the laws of physics and chemistry are obeyed throughout the world of life. They regarded organic chemistry as a science apart; they believed that life built all her wonderful structures in defiance of the laws of inorganic chemistry. This attitude of mind, however, has been completely changed. The progress of biological sciences during the last half of the nineteenth century revealed to all students of nature the fact that the laws of physics and chemistry are coextensive with matter and that life, whatever be its intrinsic character, expresses itself in this world only through matter and in obedience to the laws of the material universe.

The rapid development of psychological science during the last quarter of the nineteenth century is due to an attempt to trace the manifold relationships that exist between conscious and unconscious vital phenomena. Along the frontiers of the conscious world were fought over again many of the battles that in the preceding quarter of a century had been fought out on the frontiers of life. As a result of the great volume of research work that has been carried on in this field, the realm of conscious life is seen to be set off by a sharply defined line from the vegetable and mineral kingdoms and to be divided by just as real, though a somewhat less obvious, line of demarcation, into the region of sentient life and the region of intellectual life. The meaning of the simplest conscious state is not to be found even in the most complete knowledge of matter and motion, nor is it included in the most exhaustive knowledge of the underlying and concomitant



physiological phenomena. The science of Neurology still remains the science of Neurology and no amount of endeavor on the part of the behaviorist has been able to bridge the chasm between it and psychology, nor have the most painstaking researches been able to alter the fact that the operations of intellect and will still lie beyond and above the realm of sensation and feeling.

Were some new discovery to enable us tomorrow to bridge the chasms between life and non-life, between physiology and psychology, between the world of sense and the world of intellect and thus reverse the whole trend of scientific progress, it would not in the least affect the Christian's belief in God or change the data on which Christian philosophers have ever based their belief in a Creator. But as the case stands, scientific research in these various fields has ever tended more and more to demonstrate the existence of impassable chasms between these various classes of natural phenomena and incidentally they furnish a strong argument in favor of creation since there is no other conceivable way at present to account for the beginnings of life on this planet, at a time when the conditions had become such as to permit of the existence of living protoplasm and of the appearance on the earth of sentiency and intelligence at still later periods of time. It is not science, therefore, but deep-rooted antecedent prejudice that leads men to ignore the breaks in the natural series and to refuse to accept any unjointed links in nature. Men may still continue to believe in monism, but they cannot draw support for such belief from modern science.

Thomas Huxley, who will not be known to posterity as a friend of theologians, thus points out the absurdity of the attempt to bridge over the least conspicuous of these chasms: "Nobody, I imagine, will credit me with the desire to limit the empire of physical science. But I really feel bound to confess that a great many very familiar and, at the same time, extremely important phenomena lie quite beyond its legitimate limits. I cannot conceive, for example, how the phenomena of consciousness, as such and apart from the physical process by which they are

called into existence, are to be brought within the bounds of physical science. Take the simplest possible example, the feeling of redness. Physical science tells us that it commonly arises as a consequence of molecular changes propagated from the eye to a certain part of the substance of the brain, when vibrations of luminiferous ether of a certain character fall upon the retina. Let us then suppose the process of physical analysis pushed so far that one could view the last link of this chain of molecules, watch their movements as if they were billiard balls, weigh them, measure them, and know all that is physically knowable about them. Well, even in that case, we should be just as far from being able to include the resulting phenomena of consciousness, the feeling of redness, within the bounds of physical science, as we are at present. It would remain as unlike the phenomena we know under the names of matter and motion as it is now. . . .

"I do not suppose that I am exceptionally endowed because I have all my life enjoyed a keen perception of the beauty offered us by nature and by art. Now physical science may and probably will, some day, enable our posterity to set forth the exact physical concomitants and conditions of the strange rapture of beauty. But if ever that day arrives, the rapture will remain, just as it is now, outside and beyond the physical world; and, even in the mental world, something superadded to mere sensation. I do not wish to crow unduly over my humble cousin the orang, but in the aesthetic province, as in that of the intellect, I am afraid he is nowhere. I doubt not he would detect a fruit amidst a wilderness of leaves where I could see nothing; but I am tolerably confident that he has never been awe struck, as I have been, by the dim religious gloom, as of a temple devoted to the earthgods, of the tropical forests which he inhabits. Yet I doubt not that our poor long-armed and short-legged friend, as he sits meditatively munching his durian fruit, has something behind that sad Socratic face of his which is utterly 'beyond the bounds of physical science.' Physical science may know all about his clutching the fruit and munching it and digesting it, and how the physical

titillation of his palate is transmitted to some microscopic cells of the gray matter of his brain. But the feelings of sweetness and of satisfaction, which, for a moment, hang out their signal lights in his melancholy eyes, are as utterly outside the bounds of physics as is the 'fine frenzy' of a human rhapsodist."<sup>1</sup>

The clear recognition of the line which separates consciousness from the realm of unconscious life only brings out in stronger light the fundamental unity of all nature, for in spite of this line of demarcation, consciousness in all its phases expresses itself in this world only through material and vital phenomena, and in obedience to the laws of these lower realms of nature. In consequence of this, conscious phenomena are extremely complex and difficult of analysis, and it is not surprising that they constitute the last realm of nature in which man has been brought to recognize the reign of law.

Plant life is governed by laws peculiar to itself, but these laws operate in harmony with the laws of the mineral kingdom. So, too, sentient life is governed by its own peculiar laws which operate in harmony with the laws of the vegetable and mineral kingdoms, and, in like manner, the human intellect and will, in all their processes, function under laws which find no application beyond their own domain. Nevertheless, intellect and will must operate in conformity with the laws which govern the lower realms of nature.

Without in the least confusing these various truths or natural phenomena, man has come at last to recognize the fact that all the processes of nature, from the swaying of the planet and the flowing of the tide to the highest movements of thought and emotion, are under the control of laws which are objective and intrinsic. And he has learned further that his dominion over these phenomena is and must always remain in direct proportion to his knowledge of the natural laws which express the mode of activity of the forces lying back of the phenomena.

The recognition of the Reign of Law has brought into existence in our own day a large and varied group of sciences and it has profoundly modified many of the older

<sup>1</sup> *Huxley, Evolution and Ethics, New York, 1894, p. 122 ff.*



sciences. But nowhere does the recognition of the Reign of Law demand so complete a change of attitude as in the school. Every subject taught must be presented in a new way and be clothed with a new interest. In fact, the very meaning of the term education has undergone a profound change. The teacher has ceased to be a mere purveyor of facts; his function is to minister to the growing mind, to guide the complex processes of development that are taking place in the minds and hearts of his pupils. He has come to realize that the process of education as it takes place in the mind of the pupil is a vital process which is governed in all its phases by the laws of life and mind. The recognition of the reign of law in the realm of mental life has brought home to the educator the realization that his power over the processes of development in the minds and hearts of his pupils must always remain in direct proportion to his knowledge of the laws of life and mind that govern these processes.

THOMAS EDWARD SHIELDS.

## SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY\*

### PREFATORY NOTE

The purpose of this study has been to determine the part which that phase of philosophical thought known as mysticism has played as a creative factor in English poetry of the nineteenth century. An effort has been made, first, to reach a definite conclusion as to what the word mysticism connotes, and then to adduce specific instances of this characteristic from the writings of a group of poets selected as being the best exponents of the type of mysticism which they represent. The bibliographies contain only such works as have been of immediate value in preparing this dissertation.

### MYSTICISM: ITS DEFINITION AND HISTORY

The word "mysticism" is borrowed from the Greek. The *μύσται*, *μυνημένοι*, were those persons who were privileged to take part in certain ceremonies periodically performed in honor of some god. The word implies two characteristics in those so privileged: first, a special knowledge of divine things, obtained by instruction (*μύω*), and secondly, the ability and the obligation to maintain secrecy concerning these things (*μύω*). "The mystics are, in fact, the inner circle of devotees of any cult; they are possessed of knowledge which partakes of the nature of revelation rather than of acquired science, and which is imparted in consideration of some special aptitude, natural or acquired."<sup>1</sup>

So much for the history of the word: the experience itself has been variously defined. St. Bonaventure says, "*Sapientia enim haec Mystica Theologica dicitur a Paulo Apostolo edocta, a Dionysio Areopagita suo discipulo, conscripta, quae idem est quod extensio amoris in Deum per amoris desiderium.*"<sup>2</sup> Gerson declares, "*Theologica mystica est motio anagogica in Deum per*

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\*A dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree doctor of philosophy.

<sup>1</sup> Sharpe, *Mysticism: Its True Nature and Value*, London, 1910, Ch. II, p. 1.

<sup>2</sup> St. Bonaventurae Opera, Quaracchi, 1898, *Mystica Theologica*, Prologus Tomus Octavus, p. 2.

amorem fervidum et purum.”<sup>3</sup> Corderius in the definition “Mystica theologica, si vim nominis attendas designat quandam sacram et arcanam de Deo divinisque rebus notitiam”<sup>4</sup> points out two striking notes of mysticism, that the knowledge is sacred, and not for all, “arcanam.”

L'Abbé Migne gives the following definition. “La mystique est la science d'état surnaturel de l'âme humaine, manifesté dans le corps et dans l'ordre des choses visible par des effets également surnaturels.”<sup>5</sup> In Ribet we find, “La théologie mystique, au point de vue subjectif et expérimental, nous semble pouvoir être définie; une attraction surnaturelle et passive de l'âme, vers Dieu, provenant d'une illumination et d'un embrasement intérieurs, qui, préviennent la réflexion, surpassent l'effort humain, et peuvent avoir sur le corps un retentissement merveilleux et irrésistible.”<sup>6</sup>

There is implied in all these definitions the idea that mysticism has its origin in “that dim consciousness of the beyond which is a part of our human nature, and which is the raw material of all religion, philosophy, and art.”<sup>7</sup> Undoubtedly, there is a hunger and thirst of the soul, as well as of the body, and the same power which gave the body certain senses, together with a capacity and a tendency to satisfy them, has given the soul certain capacities and tendencies which can be satisfied only by knowledge and love. All philosophy of life, no matter what trend of thought it follows, attempts to satisfy this twofold longing, but mysticism is differentiated from other forms of philosophy in the manner in which it seeks that satisfaction.

The mystic holds as a fundamental truth that back of all the diverse forms of reality is a Unity, and Ultimate Reality, which we call God, and that only through the soul can this truth be comprehended. “Mysticism considers as the end of philosophy, the direct union of the human soul with the divinity through contemplation and love, and attempts to determine the processes and means of realizing this end. This contemplation is not

<sup>3</sup> Gersonii Joannis, Opera, Parisiis, 1606, *Mysticam Theologiam*, Tertia pars operum, p. 276.

<sup>4</sup> Corderius, in *Opera S. Dionysii Areopagite*, Migne, P. G., Paris, 1844, seq., III, 1003.

<sup>5</sup> Migne, *Dictionnaire de Mystique Chrétienne*, Paris, 1847. Tome Trente-Cinquième, Introduction.

<sup>6</sup> Ribet, *La Mystique Divine*, Paris, 1879, Tome Premier, p. 14.

<sup>7</sup> Inge, *Christian Mysticism*, London, 1899, Lecture I, p. 5.



based on a mere analytical knowledge of the Infinite, but on a direct and immediate intuition of the Infinite."<sup>8</sup>

One of the greatest difficulties in the study of mysticism is the lack of anything like historic succession in the development of the movement. Mystics seem immune from the laws that ordinarily govern human expression. "They are philosophers and hermits, unlettered women and profound scholars. They live in modern Paris or medieval England, or the story of their lives can be but faintly discerned through the rich web of Eastern tradition; they are legends of the past; they travel on our railroad carriages with us today. And yet, in spite of the dissimilarity of their origin, there is a wonderful unanimity in their teaching."<sup>9</sup>

The term was first used in the sense in which we now apply it, by the pseudo-Dionysius, probably a Syrian monk of the sixth century, whose *Mystical Theology* has played so prominent a part in the development of Christian mysticism, but the roots of the thought itself lay in the Oriental religions.<sup>10</sup> Mysticism dominated in the philosophy of ancient Egypt, as is evident from the extravagant symbolism employed. It was a fundamental element in the Taoism of Laotze. The climate and habit of life in India tended to produce passivity, and the Upanishads teach that the soul or spiritual consciousness is the only source of true knowledge. The Hindu thinks of the soul as a great eye in the center of his being, by which he can look outward and penetrate through appearance to reality. Hence, despising matter, he bends all his faculties within his spiritual consciousness, and so becomes one with Brahman, the universal soul. There is not a great deal of this thought in Greece until Plato, to whom the desire of wisdom, or love of beauty, is nothing but the yearning of the soul to be joined to what is akin to it. Plato is regarded as the source of speculative mysticism in Europe, and in the later Platonic schools contemplation rather than reasoned knowledge became the object of philosophy.

Plotinus (A. D. 204-270) was, perhaps, the most powerful exponent of Neo-Platonism. He was an Egyptian who studied in Alexandria at a time when that city was the greatest center of

<sup>8</sup> Sauvage, Art, "Mysticism," *Catholic Encyclopedia*, Vol. V, p. 663.

<sup>9</sup> Thorold, *Introduction to the Dialogue of St. Catherine of Sienna*, London, 1903, p. 10.

<sup>10</sup> Cf. Spurgeon, *Mysticism in English Literature*, London, 1913, Introduction, p. 13.

learning in the world. "The form of his thought is an advanced Platonic idealism combined with the conception of emanations from the Hermetic philosophy, with elements from the mysteries and from oriental cults, but the real inspiration came from his own deep mystical experience of ecstatic union with the One."<sup>11</sup> There can be little doubt about the genuineness of his mystical experience, "whether it was no more than a strong emotional realization of intellectual principles obtained by some remarkable philosophical acumen,"<sup>12</sup> or "one of those manifestations of divine grace outside its regular channels, the occurrence of which from time to time has been quite unmistakable."<sup>13</sup>

With Plotinus the end of human life is the purification of the soul and its gradual assimilation with the divinity. His works were collected by his pupil, Porphyry, and arranged in six *Enneads*. Here he teaches that "Three roads lead to God—art, love, and philosophy. The artist seeks for the Idea in its sensible manifestations; the lover seeks it in the human soul; the philosopher seeks for it in the sphere in which it dwells without alloy—in the intelligible world and in God."<sup>14</sup>

The teachings of Plotinus, transmitted through St. Augustine (354-430), and Dionysius, exercised an immense influence on Christian mysticism. While the Fathers recognized and gladly incorporated in their philosophy what they knew to be true in pagan thought, yet they maintained the essential inability of the mind to penetrate, of itself, and without divine illumination, the mysteries of divine love. St. Augustine expressly teaches that we can know the essence of things in "*rationibus aeternis*" yet the data for the knowledge must be supplied by the senses.<sup>15</sup>

Mysticism, as implying a peculiar aptitude for certain states of mind not commonly enjoyed by the multitude, existed in the Church from the beginning. The Apostles were mystics in the truest sense. St. Paul, writing to the Philippians styles himself a "*μεμνημένος*,"<sup>16</sup> and certain prayers in the Liturgy of the Mass are still said *μυστικῶς*. Harnack, in his *Mission and Expansion of Christianity* declares this to be one of its sources of power and

<sup>11</sup> Bailey, *Milton and Jakob Boehme*, Oxford University Press, 1914, p. 65.

<sup>12</sup> Sharpe, *Op. cit.*, p. 155.

<sup>13</sup> *Ibid.*, p. 156.

<sup>14</sup> *Enneads* I, 3, translated by Taylor, London, 1817.

<sup>15</sup> Cf. *Quaestiones* LXXXIII, C, XLVI.

<sup>16</sup> *Phil.*, IV, 12.



appeal, that "It has mysteries of its own, which it sought to fathom, only to adore them again in silence; and secondly, that it preached to the perfect in another and a deeper sense than it did to simple folk."<sup>17</sup> The tradition was carried on by Clement of Alexandria, by the Shepherd of Hermas, by St. Ignatius, who styled himself *θεοφόρος*, the God-bearer, thus laying claim to intimate mystical experience.

About the middle of the ninth century the works of Dionysius were translated from Greek into Latin by the great Irish scholar and philosopher, John Scotus Eriugena, and in this form they were a mighty factor in determining the life and thought of the Middle Ages. Through the teachings of William of Champeaux (1070-1121), the movement gained strength in France during the twelfth and thirteenth centuries. It numbered among its defenders St. Bernard of Clairvaux (1091-1153), and the group of mystical philosophers known as the Victorines. In them mysticism took its place as a regularly organized science.<sup>18</sup> They had the medieval passion for allegory, and the scholastic love for classification, and so they divide the stages of contemplation, the states of the soul, and the degrees of divine love, and make them conform to the mystic numbers seven, four, and three.<sup>19</sup> Their writings do not appeal to modern readers, but they were vitally influential in conditioning the development of later mystics. Their works, and those of St. Bernard, were translated into English in the thirteenth and fourteenth centuries, probably by the unknown author of the "Cloud of Unknowing." In St. Bernard, and Richard of St. Victor we have two strong figures, the one a type of the political mystic, the other of the intellectual.

In the same century there appeared in Germany a line of women mystics not less remarkable for spiritual intuition than for literary ability. St. Hildegarde<sup>20</sup> (1098-1179) and St. Elizabeth of Schoenau (1138-1165), were able representatives of that mysticism which prompts to energetic public service in a good cause, and of which St. Catherine of Sienna is the most familiar example. St. Hildegarde sent her letters like firebrands over Europe, striving

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<sup>17</sup> Harnack, *Mission and Expansion of Christianity*, Vol. II, p. 237.

<sup>18</sup> Cf. Turner, *History of Philosophy*, New York, 1903, p. 303.

<sup>19</sup> Cf. Migne, *Patrologia Latina*, Paris, 1844, seq., t. 175-177-196.

<sup>20</sup> Cf. *Ibid.*, t. 197.



to enkindle in indifferent rulers and sluggish people something of her own enthusiastic idealism.

In the next century we find three women of genius, whose home was in the Benedictine Convent of Helfta,<sup>21</sup> recording their mystical experience in no mean literary form. St. Gertrude, more absorbed in her subjective experience than St. Mechtild of Hackborn (d. 1310), is a characteristic Catholic mystic of the visionary type. Mechtild of Magdeburg (1212-1299), is the author of "The Flowing Light of the Godhead" remarkable for poetic beauty and for individuality of expression.<sup>22</sup>

The mysticism of St. Francis of Assisi (1182-1226) descended to his spiritual son and biographer, St. Bonaventure (1221-1274), who combined a contemplative nature with vast intellectual powers, and whose teaching, as a consequence, has dominated orthodox mysticism in all succeeding ages.

In the period of transition from the medieval to the modern world all was unrest—men yearned after they knew not what, and sought for light, they knew not where. The old issues of Nominalism and Realism were revived by William of Ockham (1280-1349), Albert of Saxony (d. 1390), and Peter D'Ailly (1350-1425). An abundance of error crept into their teachings, actuated as they were by a spirit of intellectual pride. Some turned to the ancient classics for the consolation they sought and attempted to revive pagan ideals.<sup>23</sup> Many, ignorant and obstinate, without either the requisite knowledge or the necessary patience to discover the laws of nature, sought to wrest from her the secrets of which she is possessed, by the process of magic, astrology and simulated intercourse with spirits.<sup>24</sup> Others, again, weary of endless disputation, sought knowledge in a truer source, in union with the Godhead.

Turner, in his *History of Philosophy*, writing of this period, says: "The revival of the principles of mysticism was a natural result of the decadent condition of philosophy during the fourteenth and fifteenth centuries. The heaping of subtlety on subtlety and the interminable controversies of the advocates of Thomism and Scotism bewildered and disgusted the serious seeker after spiritual light, and drove him eventually to abandon all intellectual phil-

<sup>21</sup> Cf. Robinson, A. M. F., *End of the Middle Ages*, London, 1889, p. 45.

<sup>22</sup> Cf. Welch, *Of Six Medieval Women*, London, 1913.

<sup>23</sup> Cf. Weber, *History of Philosophy*, translated by Thilly, New York, 1896, p. 261.

<sup>24</sup> Cf. Görres, *Die Christliche Mystik*, Regensburg, 1842, Band IV.

osophy in favor of a life of contemplation and prayer. Many believed with the author of the *Imitation of Christ* that it is better to feel contrition than to know its definition, and that he is very learned indeed who does the will of God and renounces his own will."<sup>25</sup> Such was the case in Germany at this time. We see here a group of three mystics,<sup>26</sup> Eckhart (1260-1329), Tauler (1300-1360), and Suso (1300-1365), all three Dominicans, all living and working near the Rhine, yet affording a striking contrast. Eckhart was strong intellectually, and by some is looked upon as the founder of German philosophy. He taught that "The light which is the Son of God, and the shining—das Ausscheinen—of that light in the creature world are inseparable. The birth of the Son, and the Creation of the World were one act."<sup>27</sup> For this doctrine he was condemned. Tauler was a missionary, possessing a broad sympathy with humanity, and a deep spirituality. Suso, whose writings have a simple beauty, was a romantic mystic, deeply concerned with his own soul, and his personal relation with God. Associated with these are the names of Ruysbroek (1293-1381), and Thomas à Kempis (1380-1471), whose *Imitation of Christ* has been a guide and consolation for Christian mystics of widely varying types and ages. His works, together with those of Suso, appear in English manuscript early in the fifteenth century, taking their place by the side of those of Richard Rolle of Hampole (1300-1349). Rolle, who was educated at Oxford, became enamored of the mystic life, and turned hermit. His descriptions of his communion with Divine Love, are touched with a true poetic spirit, and give evidence of an ardent zeal for souls.<sup>28</sup>

In the British Museum a number of mystical works of the fourteenth century are preserved in manuscript. Among these is *The Cloud of Unknowing*<sup>29</sup> whose authorship has never been determined, but which gives evidence of having been largely influenced by Dionysius and the Victorines. Two other famous English

<sup>25</sup> Turner, *History of Philosophy*, New York, 1903, p. 411.

<sup>26</sup> Cf. Preger, *Geschichte der deutschen Mystik im Mittelalter*, Leipsic, 1874. Erdmann, *History of Philosophy*, translation edited by Hough, London, 1890, p. 548, ff.

<sup>27</sup> Stöckl, *Geschichte der Philosophie*, Mainz, 1888, par. 3, 6, p. 494.

<sup>28</sup> Cf. *The Fire of Love and The Mending of Life*, London, 1896, edited by R. Misyer.

<sup>29</sup> Cf. Gardner, *The Cell of Self Knowledge*, London, 1910.



mystics belong to this period, Walter Hylton<sup>30</sup> (d. 1396), and Julian of Norwich (1343-1413) who in her *Revelations of Divine Love*<sup>31</sup> exhibits at once the qualities of a poet, a prophet, and a divine lover.

About the same time, another woman of great genius, St. Catherine of Sienna, was proving to the world that in one character, the traits of the visionary and of the practical philanthropist, the constructive thinker and the skilful administrator, may be finely balanced. She was at once politician, teacher, and contemplative, and was able, in her short career, to render a signal service to religion.<sup>32</sup>

Denis, the Carthusian (1402-1471),<sup>33</sup> was a theologian, an ardent admirer of the pseudo-Dionysius. His works helped to carry over to the modern world the best traditions of Christian mysticism.

Spanish mysticism first found definite expression in the life and writings of St. Ignatius of Loyola (1491-1556). His *Spiritual Exercises* are a concrete exposition of the several stages of psychological growth in the life history of every true mystic, and were a formative influence in determining the inner life of that great spiritual teacher, St. Teresa (1515-1582), who with St. John of the Cross (1542-1591), seems destined to remain for all time the sanest type of pure Catholic mystic.

The religious mysticism of the seventeenth century, while represented on the orthodox side by so great a master in the spiritual life as St. Francis of Sales (1567-1622), tended to one of those strange aberrations<sup>34</sup> which form a not infrequent phase of its development. Miguel de Molinos<sup>35</sup> (1640-1697) and Madam Guyon (1618-1717) taught a practical passivity and repudiation of the body which led to their condemnation by the Church.

Among Protestant mystics we have Sebastian Franck (1500-1543) and Jakob Böhme (1575-1624).

In the philosophy of Descartes (1596-1649), in which all objective knowledge is made subservient to the study of our own

<sup>30</sup> Cf. Inge, *Studies of English Mystics*, London, 1905.

<sup>31</sup> Cf. *Revelations of Divine Love*, edited by Warrack, London, 1912.

<sup>32</sup> Cf. Gardner, *St. Catherine of Sienna*, London, 1907. *The Divine Dialogue of St. Catherine of Sienna*, translated by Thorold, London, 1896.

<sup>33</sup> Cf. Gurdon, *Art. Catholic Encyclopedia*, Vol. IV, pp. 734-736. Siegfried, "Dionysius, the Carthusian," *Amer. Eccl. Review*, XXI, 512-527.

<sup>34</sup> Cf. Pace, *Art. "Quietism," Catholic Encyclopedia*, Vol. XII, p. 608-610.

<sup>35</sup> Cf. Ott, *Art. "Molinos," Catholic Encyclopedia*, Vol. X, p. 105-106.



consciousness, latent elements of mysticism are contained, which were developed by Pascal (1623-1662), by Geulincx (1625-1669), and Malebranche (1638-1715). In Spinoza (1632-1677) there is a pantheistic mysticism, while from the philosophy of Kant (1724-1804) evolved the romantic mysticism of Fichte (1762-1814), Novalis (1772-1801), and Schelling (1775-1854). It is this aspect of mysticism which through Coleridge, profoundly influenced much of the English literature of the nineteenth century.

A tendency to mysticism as a mental trait is very pronounced in the philosophic thought of the last decade of the nineteenth century, and finds two powerful exponents in Euchen<sup>36</sup> and Bergson.<sup>37</sup>

"Strange as the statement may sound in the midst of the rush and riot of our merely industrial pursuits and ambitions, it is nevertheless true that the spirit of mysticism is in the air. Spiritualism, in most, if not in all of its forms, Christian Science, Theosophy, Buddhism, even Hypnotism in its illegitimate uses, and the many other forms of occultism which prevail today, are simply diverse practices of a false and reprehensible mysticism. The country is covered with votaries, victims, priests and priestesses of the occult. It is, in fact, a sign of the times. On the other hand, the old heresies have been riddled to pieces by the persistent attacks of modern science, the license of private interpretation, higher criticism, journalistic ridicule, secular education, and the growing contempt in which all shams and pretences in the garb of religion are everywhere held in literature and in the life of the people."<sup>38</sup>

Tertullian says the soul is by nature Christian,<sup>39</sup> and with more truth may it be said that man is naturally curious about God, and everything touching the unseen world; about heaven and hell, the unseen forces of nature, the motor power of his own being, and those vast, undiscovered regions which must be for him, forever unexplored, if reason be his sole guide. Even when he fails to perceive it, or refuses to acknowledge it, in his moments of deep thought there is borne in upon man the conviction that his

<sup>36</sup> *Der Sinn und Wert des Lebens*, translated by Gibson, London, 1909.

<sup>37</sup> Underhill, "Bergson and the Mystics," *English Review*, February, 1912.

<sup>38</sup> Conway, S. J., "Nature of Catholic Mysticism," *American Catholic Quarterly*, XXX, 683.

<sup>39</sup> Cf. Tertulliani Opera, *Libri Apologetici*, cur. E. F. Leopold, Lipsiae, 1839, Pars I, p. 81.

most substantial interests lie in the direction of the spirit, and that the solution of all the vexing problems of existence lies ultimately in the acceptance of the belief in another world, and in the knowledge and love of God.

"Back of the Rationalism and Agnosticism of the day, may we read a strong religious feeling crying out for life and light and warmth. Could these geniuses ascend the heights traversed by the great intellects—could they see them as Plato saw them, and as Clement and Augustine and Aquinas and à Kempis saw them—they, too, would find that rest and that fulness of life that belong to those dwelling in the broad daylight of God's truth."<sup>40</sup>

Charles Kingsley,<sup>41</sup> in an article contributed to *Fraser* more than fifty years ago, speaks of mysticism as "a mode of thought and feeling now all but extinct in England" yet mysticism was then, as is now, very far from being dead. Mysticism, like other modes of thought which constantly recur, has conquered for itself a place in the human mind, and "the very universality of the tendency argues some want which it fulfills, a capacity of the soul for more perfection than we can obtain through knowledge of created things."<sup>42</sup>

Ferdinand Brunetière, in *La Renaissance de l'Idéalisme*, tells us that modern mysticism is really a revolt against the hard and dry dicta of the high priests of modern science who attempted to pronounce the death sentence on spiritual philosophy. It takes hold of those who are unwilling to reject the findings of science, yet are eager to discover what is the unknown power which binds together the patent facts and forces of nature; others, perplexed at the potency of evil in individuals, and in the world, are attracted by the refuge it offers; others again are fascinated by occult phenomena, which science has not yet been able to explain. The movement is the result of "the mystical instinct asserting itself against the usurpation of the official philosophy of Positivism; it amounts to an attempt to enter into the "arcana" of nature and human life, which scientific Agnostics definitely refuse to approach; it is an endeavor to indemnify us for the spiritual loss we have sustained or are in danger of sustaining by accepting a purely mechanical view of the universe."<sup>43</sup>

<sup>40</sup> Azarias, Brother, *Essays Miscellaneous*, Chicago, 1896, p. 170.

<sup>41</sup> Cf. Art. "The New Mysticism," *Quart. Rev.*, CXV, 79.

<sup>42</sup> Sauvage, *Op. cit.*, p. 664.

<sup>43</sup> "The New Mysticism," *Op. cit.*, p. 82.



It is to religion that man looks to cultivate this mystic instinct of his nature. Mysticism follows the lead of religion, and as there is but one true and many false religions, so there is but one true and many false cults of mysticism. All mysticism has in it a strong element of the supernatural, yet this has not always been developed along lines harmonious with reason and revelation.

Before discussing the place which mysticism holds as a creative factor in the poetry of the day, it seems well to consider the characteristics of mysticism, the notes which differentiate the true from the false mysticism, and to call attention to the fact that in the Catholic Church alone can mysticism, in its purest form, exist.

#### THE CHARACTERISTICS OF MYSTICISM

Man is a compound of matter and spirit so substantially united that they act as a unit, and by their action put him in relation with a threefold world—the world of matter, the world of men, and the world of spirits. Yet, notwithstanding their substantial union, mind and matter possess a degree of independence, and a certain power in determining the acts for which they, as a unit, are responsible.<sup>44</sup> When a balance is preserved, man is said to act normally; but it may so happen that all the life forces are exercised in the benefit of matter, and we have the mere animal life: on the other hand, the spiritual may be so cultivated that the activities of the body are forced to occupy a secondary place, and we have a life analogous to that of pure spirits.

Persons in this condition are possessed of a knowledge and experience foreign to, and beyond, the experience of most men, and inexplicable on natural grounds. Here we have the first note of true mysticism. It is something supernatural, but not unnatural, for "mysticism of every kind is wound up with the dual nature of man, and while it plays with objects and experiences lying above and beyond the sphere of normal human activity, it does not, in any instance, call forth the play of forces the potentiality of which is not rooted in man's faculties."<sup>45</sup>

The sphere of man's activity is manifold, and the phenomena of mysticism appear whenever any element attempts to get into direct and immediate intercourse with an object. When the

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<sup>44</sup> Cf. *Summa Theol.*, Quaes., LXXVI, translation I, 3, p. 20, ff.

<sup>45</sup> Conway, S. J., *Op. cit.*, XXX, 685.



object sought is God, we have true or divine mysticism: but man may give himself wholly to the study, service, and worship of the forces, mysteries and phenomena of nature, and we have what is called nature-mysticism. This was the mysticism of pagan antiquity, and it is still designated as such by those who "look for mystical knowledge not beyond, but in the material, intellectual and emotional life in which our lot is cast. It regards this world as but a small fragment of a much larger whole, and as made up of many elements all of which are not discoverable, so at least as to be clearly distinguished, by either our bodily or our intellectual faculties. But every part of it is, in this view, connected with and symbolic of something infinitely greater than itself. It embodies and illustrates the operation of vast cosmic laws, it gives evidence of a divine benevolence which reaches further than our utmost vision can follow: it is lit by a ray from the sun of perfect beauty that lies below the horizon of earthly existence."<sup>46</sup>

Inge calls this "the attempt to realize the presence of the living God in the soul and in nature, or more generally, the attempt to realize in thought and feeling, the immanence of the temporal in the eternal, and of the eternal in the temporal."<sup>47</sup> Those who teach that creatures are but so many mirrors wherein the goodness, and power, and wisdom of God are reflected, and that we have but to look therein to acquire a true knowledge of Him, belong to the cult of nature-mystics. Believing as they do, that everything outward and visible corresponds to some invisible entity which is its spiritual cause, they hold that every new insight into the nature of things is, of itself, a growth in the knowledge and love of the Creator.

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<sup>46</sup> Sharpe, *Op. cit.*, p. 9.

<sup>47</sup> *Op. cit.*, p. 5.

(To be continued)

## THE CATECHISM IN THE SCHOOL

The catechism—the outline of the doctrines of our religion, should have the first place among the subjects taught in our parochial schools.

It should be the best known subject in our course of studies. The teaching of it is an art so difficult and so important that it should be taught with at least equal care and skill together with the same art and ingenuity and thorough preparation which are brought to bear in the teaching of arithmetic, geography, language and history.

Let us take for instance the subject history. The child has an outline or makes one of each topic. The outline consists of the facts of each topic. Besides the outline, the child has a development of the same in the history—the textbook of the grade. When the child is assigned a history topic he is asked to make an outline taking in all the facts of the topic. These facts are committed to memory and the explanation of the same dressed in the language of the child.

If history and geography can be taught topically with great success, there is no reason why the same success should not attend the topical treatment of the doctrines of our religion.

Hence we offer the following suggestions:

In the Catechism the child has the outline only made up of the facts of the topic—the answers of the Baltimore Catechism No. 1 or 2, according to grade. That the child may grasp more easily the essential points of the doctrine he is required to commit to memory the topic and the facts pertaining thereto.

The Sisters' daily instruction should be a development of the facts of each topic in the Catechism and should be brought within the reach of the child's mind and heart. The instruction should give the child whatever additional facts may be necessary for a proper development of the topic by means of reproduction, composition and discussion.

It should be a clear, firm and solid treatment of the truths of faith in the language of children. Thorough preparation is a necessary element in the teaching of any subject as it not only makes for better instruction but it saves time as well. In fact a topic properly prepared can be well taught in much less time than

is possible without such preparation. It tends to system and unity in the presentation of a subject.

In treating the doctrine as a topic and the memorizing of the facts of the topic we obtain the following results:

It develops a greater memory from which some educators aim to acquire by means of daily memory lines. The work of each grade is so arranged that the unity of treatment is not destroyed as the work of each grade dovetails into the work of the other.

The foundation lessons of memory work are given in the lower grades with an added treatment in each succeeding grade, so that the children of the upper grades should be so well versed in the subject matter that they can talk or write fluently upon whatever topic may be assigned to them, thus giving the child a greater grasp and a thorough knowledge of the doctrines of our religion, and the power of discussing the same intelligently not only during his school life but in his latter days.

It will also be found that the mere drudgery of learning the Catechism, which to many has certainly become a task, becomes a pleasure and may be correlated with the study of English and placed on a teaching basis as all studies that can be taught topically, such as history, geography, etc.

Topic and Facts of Topic.

Illustration.

Preparation by Sister.

The topic in Catechism for today is God.

The facts of the given topic are the answers of the Baltimore Catechism No. 1 or 2, according to grade.

Topic—God.

Facts relating to topic.\*

1. God is a spirit infinitely perfect.
2. God has no beginning; He always was, and He always will be.
3. God is everywhere.
4. We do not see God, because He is a pure spirit and cannot be seen with bodily eyes.
5. God sees us and watches over us.

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\*Topic—Holy Ghost; Topic—Baptism. Either of these would be much better than sample above.



6. God knows all things, even our most secret thoughts, words and actions.
7. God can do all things, and nothing is hard or impossible to Him.
8. God is all just, all holy, all merciful, as He is infinitely perfect.

#### UNITY IN EACH TOPIC

If the topic is too extensive, it should be divided in such a way that every part is distinct and forms a mental whole.

In every instruction or composition there should be one dominant idea around which are ranged secondary facts, examples, stories contributing to place it in bold relief.

In this way the topic becomes the center from which the details radiate and to which they point.

This unity roots the ideas securely in the understanding and fixes them in the memory.

To secure this unity:

1. Announce clearly and distinctly the topic and its divisions.
2. Give summary of the topic just before concluding.

Order goes hand in hand with unity.

Order results from good division and the ordinary daily plan.

This plan facilitates invention for the Sister and helps the child's memory.

The children will perceive the topic and its facts clearly and will follow the instruction more easily.

#### METHOD OF ASSIGNING FACTS OF TOPIC TO BE COMMITTED TO MEMORY

In grades I, II, III, IV, and V.

Give every day one fact only to each child according to numbers 1, 2, 3, 4, 5, 6, 7, 8, etc., taking in all the facts as heretofore stated.

The next day, give every child a fact different from the one assigned the day before.

The third day, continue the same operation until all the facts are memorized.

Every day, have the whole class give the facts in unison.

The following day, have the children give the facts individually.

When all the facts are known, have one half of the class recite while the other half writes the facts.

By this continuous repetition, every child will know the facts of the topic—the framework around which your enlarged explanation is built.

If any child has not memorized all the facts of the topic, continue to call him every day while you are explaining these facts.

Hence at the expiration of the time given for the class to know the facts of the assigned topic, every child will have a fair foundation on which you can still continue to build with your explanation.

In grades VI, VII, VIII, topics and memorized facts relating to given topic are rapidly reviewed and explanation enlarged.

#### METHOD IN TEACHING

1. Give your explanation or rather your instruction on the topic assigned, asking questions now and then to see if you are understood.

2. Have your class read, memorize and write the facts of the topic.

3. Have contests as in the treatment of spelling, also dialogues, and insist on the children asking one another questions, but only on the facts of the topic or their meaning.

4. Ask questions yourself and, from time to time, have some of the children take charge of the class and ask questions in an orderly manner.

5. A composition on the assigned topic is to be given as a final test of the child's knowledge in regard to the subject matter assigned and explained.

Compositions on grade topics in grade IV.

Reproduction of prayers from memory in grades V and VI.

Compositions on prayers and grade topics in grades VII and VIII. Reproduction of grade prayers and facts of grade topics in grade III and in grade II (second term).

#### IN REGARD TO THE EXPLANATION OF THE FACT OF THE ASSIGNED TOPIC

Give your class the meaning of the facts in child's language to write as home work.

## RECITATION SCHEDULE

Monday, Tuesday, Wednesday, Thursday:

- 9.00-9.10. Class A—Writing or study.  
Class B.—Recitation or explanation.  
9.10-9.20. Class A—Recitation or explanation.  
Class B—Writing or study.  
9.20-9.30. Both classes—Oral instruction on new topic.

Friday—30 minutes composition on work of the week.

N. B.—The writing period above may consist of the development in the child's own words of some review topic previously placed on the board by the Sister.

The work should be well done and not hurried, special attention being given to the writing so as to avoid carelessness.

Have your topic such as can be done by the children in the time assigned.

The recitation period may consist of the reading of the subject matter written during the first period, with corrections made by the class, the aim of which should be to make every child conversant with the subject matter.

The children may in turn question each other, which would tend to arouse interest and make the work pleasant.

In recitation have child speak correctly, clearly and distinctly, accepting nothing but the child's best effort.

Have the facts of the topic read by several children with expression and feeling.

## COMPOSITION

After your class has mastered the topics treated during the week, have all write a composition using the facts of the topic as the outline facts, and your explanation as the clothing of these facts in the child's own language.

During the English period have children correct one another's composition papers as to spelling, capitals, punctuation, sentences, correct use of words, and paragraphs.

In regard to reproduction of the prayers and facts of the topic in the lower grades, have children correct one another's papers as in the above statement.



## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The first Intercollegiate Debate between George Washington University and the Catholic University of America took place on Saturday, May 6, at McMahon Hall, on the question: "*Resolved, That Immigration to the United States should be Further Restricted by the Imposition of a Literacy Test.*" The affirmative side was upheld by the Catholic University, whose speakers were: Messrs. Warren Maxwell, Letters, '18; Edward P. Somers, Letters, '17; Thomas P. O'Connor, Letters, '16, and Martin A. Hunt, Letters, '17, alternate. George Washington was represented by Messrs. H. W. Cornell, Law, '17; C. T. Burton Fuller, Law, '18; Pgad B. Morehouse, Law, '16, and Gerald V. Weikerd, Law, '18, alternate. The defenders of the negative side were declared the victors. The judges were Chief Justice Montgomery, U. S. Court of Customs Appeals; Justice Smith, U. S. Court of Customs Appeals, and Justice Booth, U. S. Court of Claims.

The second annual conference of the American Church History Seminar was given on Thursday, May 18, at 8 p. m., in McMahon Hall, by the Honorable Michael J. Ryan, Public Service Commissioner of Pennsylvania. His subject was "The Value of Local Church History." The Rt. Rev. William J. Russell, pastor of St. Patrick's Church, Washington, D C., presided at the conference, which was attended by a large audience.

Under the auspices of the Dante Society of Washington the Rt. Rev. Maurice F. Burke, D.D., Bishop of St. Joseph, Minn., delivered a lecture on May 19 in McMahon Hall, on "The Modern Study of Dante." The lecturer was introduced by the Rt. Rev. Rector, Bishop Shahan, who recalled Bishop Burke's reputation as a profound student of the Italian poet and his position as first President of the Dante Society. The lecture was well attended by the professors and students of the University, and a large and distinguished gathering of visitors, including His Excellency, the Apostolic Delegate, Archbishop Bonzano, and Chief Justice White, of the United States Supreme Court.

## THE CATHOLIC EDUCATIONAL ASSOCIATION

Upon the invitation of His Eminence, Cardinal Gibbons, the Catholic Educational Association will hold its Thirteenth Annual Convention in Baltimore, Md., from June 26 to 29. All arrangements have been completed for a full and varied program, and it is expected that a large number of delegates will report from the Catholic institutions and dioceses of the country.

The meeting will open with Solemn Mass to be celebrated at 9 o'clock in the Cathedral of the Assumption of the Blessed Virgin Mary. The preliminary program follows:

*Tuesday, June 27*

## GENERAL SESSION

11:00 A. M.—Opening of the Convention.

Address of the President General.

Reading of Reports. Appointment of committees on Resolutions and Nominations. Miscellaneous Business. Registration.

Paper: By the Very Reverend Thomas E. Shields, Ph.D., The Catholic University of American, Washington, D. C.

Discussion.

## COLLEGE DEPARTMENT

All sessions of this Department and its Sections will be held in Cathedral School unless otherwise announced.

2:30 P. M.—Opening of Conference. Business session. Address of the President, Reverend Dr. Matthew Schumacher, C.S.C., Director of Studies, University of Notre Dame, Notre Dame, Ind.

Appointments of Committees on Resolutions and Nominations.

Paper: "Why Sociology Should be Taught in Our Catholic Colleges." By Reverend J. W. Maguire, C.S.V., Professor of Sociology, St. Viator College, Bourbonnais, Ill.

4:30 P. M.—Meeting of the Section of Catholic Colleges for Women. General Report. Organization. Discussion.

## PARISH SCHOOL DEPARTMENT

All sessions of this Department and its Sections will be held in Calvert Hall.

2:00 P. M.—Opening of Conference.

Address of the President, Reverend John A. Dillon, Newark, N. J.

Business session. Appointment of committees.

Paper: "The Gary Plan." By Dr. J. H. Haaren, Associate Superintendent of New York Public Schools.

Discussion: Reverend Paul L. Blakely, S.J., New York; Reverend Francis Bradley, D.D., Superintendent of Parish Schools, Fall River, Mass.

3:30 P. M.—Paper: "Some Ends in Elementary Education; To Teach Pupils to Study." By Brother Peter, S.M., Catholic Boys' High School, St. Louis, Mo.

Discussion: Brother Callixtus, F.S.C., De La Salle Institute, New York; Prof. William J. McAuliffe, Cathedral College, New York.

## SUPERINTENDENTS' SECTION

4:00 P. M.—Opening of Conference.

Business session.

Paper: "Co-education from a Catholic Standpoint." By the Reverend Albert Muntsch, S.J., St. Louis University, St. Louis, Mo.

Discussion: Right Reverend Monsignor P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa.

## CATHOLIC DEAF-MUTE CONFERENCE

In order that the members of this Conference may be able to attend sessions of the other departments, the meetings of the Deaf-Mute Conference will be arranged to suit the convenience of the greatest number.

## PROGRAM

Opening of Conference. Address by the Chairman, Reverend F. A. Moeller, S.J.

Papers to be announced later.



## SEMINARY DEPARTMENT

The sessions of this Department will be held in Calvert Hall, unless otherwise announced.

General Topic: The problem of the Seminarists' Summer Holidays. Will the vacation be spent entirely away from the Seminary, or under immediate Seminary control?

2:00 P. M.—Opening of Conference by the Right Reverend Monsignor John B. Peterson, Ph.D., President of the Seminary Department.

Appointment of Committees.

Miscellaneous business.

Paper: "The Vacation Passed Under the Direct Influence and Control of the Seminary." By the Reverend Bartholomew Randolph, C.M., St. Vincent's Seminary, Germantown, Pa.

Discussion.

## GENERAL SESSION

7:30 P. M.—Committee meetings.

8:00 P. M.—General meeting of all members of the Departments and Sections.

Paper: "The State." By the Very Reverend John F. Fenlon, S.S., The Catholic University of America, Washington, D. C.

*Wednesday, June 28*

## COLLEGE DEPARTMENT

9:00 A. M.—Mathematics and Science Section.

Paper: "The Place of General Science in the Curriculum." By Reverend Ignatius Wagner, C.P.P.S., Collegeville, Ind.

Paper: "Astronomy, a Lost Study." By Reverend Brother Potamian, F.S.C., Manhattan College, New York City.

Paper: "When Shall We Teach 'Eliminated' Matter in Mathematics?" By Reverend James B. Craney, Dubuque College, Dubuque, Iowa.

## 10:30 A. M.—Language and Literature Section.

Discussion: "The Study of the Author in Our Schools."

Paper: "How Much and How Shall We Study the History of Literature With the Author?" By Miss Mary Aloysia Molloy, Ph.D., St. Teresa's College, Winona, Minn.

Paper: "How Much and How Shall We Study the Style of the Author?" By Mr. Patrick J. Downing, Ph.D., Cambridge School, New Milford, Mass.

Paper: "How Much and How Shall We Study the Subject Matter of the Author?" By Reverend Brother Pius, President, Calvert Hall College, Baltimore, Md.

## GENERAL DISCUSSION

Summary of discussion, by Reverend Francis B. Donnelly, S.J., President, Gonzaga College, Washington, D. C.

## PARISH SCHOOL DEPARTMENT

## 9:00 A. M.—Some Problems of School Management:

Paper: "Accurate Keeping of School Records." By Brother Azarias, Buffalo, N. Y.

Discussion: Reverend Joseph V. S. McClancy, Superintendent of Parish Schools, Brooklyn, N. Y.

Paper: "Good Classroom Management." By the Reverend William J. Fitzgerald, Superintendent of Parish Schools, Hartford, Conn.

Discussion: Brother G. Philip, De La Salle Institute, Cumberland, Md.; Reverend Lawrence A. Brown, Superintendent of Parish Schools, Baltimore, Md.

Paper: "To Train for the Formation of Good Habits." By the Reverend Augustine Hickey, Superintendent of Parish Schools, Boston, Mass.

Discussion: Brother E. Felix, Rock Hill College, Ellicott City, Md.

Paper: "To Teach Them to Speak Their Mother Tongue Correctly." By the Reverend John P. McNichols, S.J., Marquette University, Milwaukee, Wis.

Discussion: Brother Justin, C.F.X., St. Peter's School, Richmond, Va.

## SEMINARY DEPARTMENT

- 9:30 A. M.—Paper: "The Vacation Passed at the Student's Home or Away from the Immediate Influence of the Seminary." By the Right Reverend Monsignor Henry T. Drumgoole, D.D., Rector of St. Charles' Seminary, Overbrook, Pa.

## GENERAL SESSION

- 12:00 M.—General meeting of all members of the Association. Annual election of general officers of the Association. Address. Topic and writer to be announced later.

## COLLEGE DEPARTMENT

- 2:30 P. M.—Philosophy and History Section.  
 Paper: "Scholasticism and Pedagogy." By Reverend Claude Pernin, S.J., Professor of Philosophy, Campion College, Prairie du Chien, Wis.  
 Paper: "The Scope of Value of History in Catholic Colleges." By Brother Denis Edward, President, La Salle College, Philadelphia, Pa.
- 4:30 P. M.—Meeting of the various sections to discuss matters of special interest to each section.  
 Election of officers for each section.

## PARISH SCHOOL DEPARTMENT

*Superintendents' Section*

- 4:00 P. M.—Paper: "Practice Schools and Training Classes for Young Teachers." By the Reverend William F. Lawlor, Assistant Superintendent of Parish Schools, Jersey City, N. J.  
 Discussion: Brother George Sauer, S.M., Inspector of Schools, Dayton, Ohio.  
 Election of officers, miscellaneous business.  
 Adjournment.
- At 2:30 P. M. there will be a meeting of the local and visiting teachers and representatives of religious communities. Reverend Lawrence A. Brown, Superintendent of Parish Schools, Archdiocese of Baltimore, presiding. Papers to be announced later.



GENERAL SESSION

- 8:00 P. M.—Report of the Committee on Educational Legislation, Reverend M. J. Ahern, S.J., Chairman.  
Discussion.

*Thursday, June 29*

COLLEGE DEPARTMENT

- 9:30 A. M.—Reports from various sections.  
Business session.  
Deferred matters. General topics for the good of the Department.  
Resolutions.  
Election of officers.  
Adjournment.

PARISH SCHOOL DEPARTMENT

- 9:00 A. M.—Paper: "The Problem of Feeble-Mindedness." By Madeleine A. Hallowell, M.D., Medical Director and Superintendent of New Jersey State Institution for Feeble-Minded, Vineland, N. J.  
Paper: "The Lesson Plan." By Brother John Garvin, S.M., St. Martin's Academy, Baltimore, Md.  
Discussion: Reverend Michael J. Larkin, Associate Superintendent of Parish Schools, New York; Brother Sylvan, C.F.X., Mount St. Joseph College, Baltimore, Md.  
Paper: "The Books Every Catholic Teacher Should Read." By the Reverend John E. Flood, Associate Superintendent of Parish Schools, Philadelphia, Pa.  
Discussion: Reverend Patrick J. McCormick, Ph.D., The Catholic University of America, Washington, D. C.

- 11:00 A. M.—Business Session.  
Election of officers.  
Reading of Resolutions.  
Miscellaneous business.  
Adjournment.

## SEMINARY DEPARTMENT

9:30 A. M.—Discussion of plans for vacation passed under partial control of the Seminary: Opening paper by the Reverend Charles E. Boone, S.S., of St. Mary's Seminary, Baltimore, Md.

Discussion.

Business session.

Election of officers.

Resolutions.

Adjournment.

At noon a general session of the Association and all its departments will formally bring the convention to a close. At this session the names of members of the General Executive Board will be announced, and the resolutions read. A meeting of the Executive Board will be held at 3 P. M.

## AMERICAN FEDERATION OF CATHOLIC SOCIETIES

During Federation Week, August 20-23, there will meet in New York City, the American Federation of Catholic Societies, the Catholic Young Men's National Union, the New York State League, German Catholic Central Verein, the German Roman Catholic Central Verein, and several other Catholic societies.

It is anticipated that the convention will attract to New York City approximately 20,000 visitors and make the Federation Week the greatest week in the history of the Catholic Church in New York City.

The convention will open with Pontifical High Mass at St. Patrick's Cathedral, Sunday, August 20. The Mass will be sung by Cardinal Farley. Cardinals Gibbons and O'Connell and Rt. Rev. John Bonzano, the Apostolic Delegate, are expected to be present. A number of the Bishops and Archbishops of the country, as well as other prominent ecclesiastics and prominent laymen have expressed their intention of attending the convention.

Arrangements are being made for a military guard on the occasion of the Mass to be selected from the 69th Regiment of the New York National Guard.

On Sunday evening, August 20, a monster mass meeting will be held in the Hippodrome, at which addresses will be made by several of the most prominent laymen in the Catholic Church in America.

Several other mass meetings are contemplated. Meetings of the various societies affiliated with the federation will be held during the convention week.

The Catholic Press Association will meet in New York City the week previous to Federation Week.

Information concerning the convention may be obtained by addressing Hon. John Whalen, National President, The American Federation of Catholic Societies, 206 Broadway, New York City.

#### NATIONAL EDUCATION ASSOCIATION

The National Education Association will meet in annual convention in New York City, July 3 to July 7. It is announced that President Wilson will be the chief speaker at one of the evening sessions.

In the first session of the Department of Elementary Education the following theme will be discussed:

"A Study of the Question of the Transfer of the Upper Two Grades of the Elementary School to the High School." The following sub-topics will be considered: (1) "The Peculiar Psychological Conditions and Social Needs of the Seventh and Eighth Grades," by David Snedden, Commissioner of Education, Boston, Mass.; (2) "The Present Organization of the Upper Elementary Grades in Contrast with the Present Organization of the Lower Elementary Grades and the Present Organization of the High School," by John D. Shoop, Superintendent of Schools, Chicago, Ill.; (3) "The Necessity of Changes in the Curriculum of the Upper Elementary Grades, both in Subject-Matter and in Content," by Mary D. Bradford, Superintendent of Schools, Kenosha, Wis.; (4) "The Necessity of Giving Greater Social, Moral, and Appreciative Values to the Children of the Seventh and Eighth Grades Through Improved Methods and Improved Subject-Matter," by Charles McMurry, Professor of Elementary Education, George Peabody College for Teachers, Nashville, Tenn.; (5) "Proper Vocational Guidance in the Upper Elementary Grades," by William M. Davidson, Superintendent of Schools, Pittsburgh, Pa.

The theme of the second session will be "Some Vital Questions in Connection with the Proposed Change," which will be discussed under the following headings: (1) "Are Six Years Sufficient to Give the Ele-



mentary Training Now Given in Eight Years?" (2) Is There a Need of More Reality in the Elementary School Curriculum?" (a) "In Industrial Arts and Crafts—Getting Manual Skill and Making Things;" (b) "In Arithmetic—Socializing Arithmetic," by Georgia Alexander, Supervising Principal, Indianapolis, Ind.; (c) "In History and Geography—The Social and Industrial Point of View," by John W. Slaughter, recent lecturer on sociology, University of London, London, England; (d) "In Elementary Science—Relating Studies of Force and Life to Human Needs," by J. H. Frances, Superintendent of Schools, Los Angeles, Cal.; (e) "In English Composition and Grammar—Based Upon Correct Speech, Correcting Common Errors of Children," by H. B. Wilson, Superintendent of Schools, Topeka, Kans. (3) "Will Standardization Tests Help to Economize Time, Lead to a Broadening of the Subject-Matter, and Make for Greater Efficiency in the Work of Both Teacher and Pupil?" by Lida Lee Tall, Supervisor of Grammar Grades, Baltimore County Schools, Maryland.

The third session will be a joint meeting of the Elementary and Kindergarten Departments, the theme of which will be: "The Unification of the Kindergarten and Primary Grades." The theme will be discussed under the following heads: (1) "Educational Values Which the Child Carries Over from the Kindergarten into the Primary Grades." (2) "Should the Kindergartners and the Primary Teachers Teach an Equal Number of Hours and Receive the Same Pay?" by Charles E. Chadsey, Superintendent of Schools, Detroit, Mich. (3) "Practical Means of Unifying the Work of Kindergarten and Primary Grades;" (a) "The Elementary Point of View;" (b) "The Kindergarten Point of View," by Luella Palmer, Assistant Director of Kindergartens, New York, N. Y.

The general topic of the sessions of the Department of Secondary Education will be: "The Reorganization of the High School," the regular sessions being devoted to a discussion of "The Administration of the Reorganized High School and the Place of Civics, Science, Mathematics, and Industrial Work Under This Plan." The Secondary Department will hold a joint meeting with the National Council of Teachers of English, at which a detailed course in literature and composition will be suggested. It will also meet in joint session with the Library Department.

The Department of Higher Education will devote its morning session to a consideration of the modifications which will be made necessary in our educational system as a result of the Great War. The afternoon session will be devoted to a consideration of the somewhat similar problems of higher commercial training necessitated by new world conditions.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**Father Damien**—An Open Letter to the Rev. Dr. Hyde, of Honolulu, by *Robert Louis Stevenson*. With a Note, Mrs. Stevenson's description of the writing, and related passages from Stevenson's correspondence. Charles Scribner's Sons, New York. Boards, 53 pages, 50 cents net.

There is something grand and terrible in the righteous indignation of a chivalric man, grand through the moral forces set at play, terrible through the unswerving will and strength enlisted in behalf of justice. It is in large measure the presence of these qualities that has made deathless Stevenson's defense of Father Damien, and it was the mighty sum of them that overwhelmed and silenced Damien's miserable accuser:

"But I fear you scarce appreciate how you appear to your fellowmen; and to bring it home to you, I will suppose your story to be true. I will suppose—and God forgive me for supposing it—that Damien faltered and stumbled in his narrow path of duty; I will suppose that, in the horror of his isolation, perhaps in the fever of incipient disease, he, who was doing so much more than he had sworn, failed in the letter of his priestly oath—he, who was so much a better man than either you or me, who did what we have never dreamed of daring—he too tasted of our common frailty. 'O, Iago, the pity of it!' The least tender should be moved to tears; the most incredulous to prayer. And all that you could do was to pen your letter to the Rev. H. B. Gage!"

It was in Apia, Samoa, that Stevenson first heard the plan to erect a monument to Father Damien had been abandoned because of a letter from a missionary in Honolulu, but it was not until he reached Sydney, Australia, in February, 1890, that the actual text of the letter came to his attention in a newspaper. In a Note, which makes the present edition of "Father Damien" especially welcome and valuable, there is given in full Mrs. Stevenson's description of the scene:

"The very journal containing the letter condemnatory of Father Damien was among the first we chanced to open. I shall never forget my husband's ferocity of indignation, his leaping stride as he paced the room holding the offending paper at arm's length before his eyes that burned and sparkled with a peculiar flashing light. . . . In another moment he disappeared through the doorway, and I could hear him, in his own room, pulling his chair

to the table, and the sound of his inkstand being dragged towards him.

"That afternoon he called us together, my son, my daughter, and myself, saying that he had something serious to lay before us. He went over the circumstances succinctly, and then we three had the incomparable experience of hearing its author read aloud the defence of Father Damien while it was still red-hot from his indignant soul.

"As we sat, dazed and overcome by emotion, he pointed out to us that the subject-matter was libellous in the highest degree, and the publication of the article might cause the loss of his entire substance. Without our concurrence he would not take such a risk. There was no dissenting voice; how could there be? The paper was published with almost no change or revision, though afterwards my husband said he considered this a mistake. He thought he should have waited for his anger to cool when he might have been more impersonal and less egotistic."

It was like Stevenson to feel afterwards that perhaps he had been "barbarously harsh" in striking so hard at Dr. Hyde, even though at the same time he would not abate in one single item the fervour of his defense of Damien. Yet somehow, after twenty-five years, when, if ever, that harshness should be nakedly apparent, all one's heart warms at the words, and one rejoices in the chivalry of a man who dared to strike for truth and justice in behalf of him whose voice was forever silent!

THOMAS QUINN BEESLEY.

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**The Life of Pere Joyard**, by Andre Durand, S. J. Translated by a Sister of the Congregation of Jesus and Mary, with a Preface by Cardinal De Cabrières. London, Burns & Oates, 1916. Pp. xi + 292, large octavo cloth 7s 6d (\$1.90).

English speaking Catholics owe a debt of gratitude to the Sisters of the Congregation of Jesus and Mary for the beautiful English translation of a splendid biography of Père Joyard which they here present. The book deserves a wide popularity. It contains a wholesome philosophy of life; it presents in a charming manner the sterling virtues of a religious whose good works are known throughout the world.

"The Life of Père Joyard" is preeminently suited for spiritual reading in religious communities and it will surely be gratefully received by those who are charged with the responsibility of providing profitable reading for the refectory and the prayer hall.



Sydney Smith, S.J., has written a brief foreword to the English translation of Père Joyard which will be read with interest by prospective owners of this valuable book: "Père Durand, the author of this life of his friend and *confrère* Père Henri Joyard, S.J., is so well known in France that his name attached to it is quite sufficient to recommend it, even if it were not also honored by a preface from Bishop (now Cardinal) de Cabrières of Montpellier, and had besides attained the distinction of several editions to attest its popularity in France. I suppose it is to introduce the author to the English readers that I have been asked to write this short note to the English translation which is now appearing for the first time. And I willingly comply, for it is a pleasure to me to contribute my mite towards inviting English readers to make acquaintance with a book which will, I am sure, be acceptable to them.

"Devout Catholic readers are fond of reading lives of saintly and zealous men who seem to bring saints nearer to them by setting them similar example of how to live and work for God in the age to which they themselves belong. And Père Henri Joyard, who died and was buried at Canterbury only eleven years ago, was just such an example from which we who live under the same social conditions can be stimulated and encouraged. The book is full of spiritual documents that are both suggestive and practical, and the narrative is a life-like portrait of a man of strongly marked personality who realized conspicuously in his own life the advice he used to give to others: 'One must have the heart of a child towards God, of a mother towards one's neighbor, and a judge towards one's self.' Perhaps he was even too much of a judge towards himself, but he had, as most of us, some human infirmity of which he took a severer view than God in His merciful condescension is likely to have done. For as a lay brother once happily described him, he was 'Quick as powder, good as bread, true as gold.' "

There is another reason which should have weight in promoting the sale of this book. I quote from a letter written to me about the book by the Mother General of the Sisters of Jesus and Mary. "The life of Père Henri Joyard, S.J., seems quite suitable for community reading in the refectory, part of the proceeds are to go to the works in which Père de Joyard was interested in France and part towards the upkeep of our work among the poor on the

Flaminian Way; this is carried on there under the American flag, and both Cardinal Farley and Bishop Hayes have been good enough to commend and encourage it."

The book may be purchased through the Catholic Education Press for \$1.90. The entire proceeds will be forwarded to the proper sources.

THOMAS EDWARD SHIELDS.

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**Letters from America**, by Rupert Brooke, with an introduction by Henry James. Charles Scribner's Sons, New York. Cloth, xlii + 180 pages, \$1.25 net.

Much of romance has associated itself with the name of Rupert Brooke (1887-1915) as a poet whom The Great War cut down in the flowering of his youth and the ripening of his poetry. He had what his friends described as a "vivid" personality; his powers of depicting emotions and sense impressions were unusual; and in his lyrics, despite their tinge of melancholy and the somewhat undesirable things that one finds in them now and again, there is much of undeniable beauty. Though a Platonistic element may be traced in his thought, and though his poetry gained much in intensity from his stay in the South Seas, Brooke was in all things, first and last, vigorously and consistently British.

His "Letters from America" might equally well be entitled "Letters from the Western Hemisphere," for they were written from New York, Boston, Montreal, Quebec, Niagara Falls, Winnipeg, Lake Louise, and Samoa. That lovely island attracted him as it did Stevenson, and his voyage thither was really a pilgrimage to Stevenson's home. There is much, too, of Samoa in Brooke's later poetry. It was in May, 1913, that he set out upon his journey to the United States, Canada, and the South Seas, returning in the June of 1914. The letters were contributed to the *Westminster Gazette*, with the exception of the last two, which appeared in the *New Statesman* soon after the outbreak of the war. Brooke had purposed to write a longer book on his travels, had he lived, and so he probably would not have republished the letters in their present form. They are of uneven merit, and maturer consideration would most certainly have recommended to him some sweeping revisions of his first confident impressions. In the present edition, furthermore, his editor might have done Brooke the ser-



vice of cancelling several passages, especially those in the chapters on Quebec and Montreal which touch upon matters Catholic, for the statements there made are anything but to the credit of Brooke's taste and judgment. As for his observations of New York and Boston, they are simply diverting, or irritating, by turns. Henry James, in his preface, analyses Brooke's reaction to the United States in terms that rather explain why the poet missed much of the true spirit of what he saw: "He is touching at first, inevitably quite juvenile, in the measure of his good faith; we feel him not a little lost and lonely and stranded in the New York pandemonium. . . . We long to take him by the hand and show him finer lights. . . . We feel in a manner his sensibility wasted and would fain turn it on to the capture of deeper meanings."

In his observations of the political currents in the northern and western worlds, Brooke did remark no little of the forces by which they are now influenced and controlled, though his estimates of individual types of people are not entirely happy. It was, however, when he confronted the grandeur and the solemn beauty of nature, that all the poet in him was evoked, and he penned descriptions which make by far the best and most satisfying reading of the whole book. Of these, his picture of Lake Louise in its still, sheer loveliness, high among the silent snows of the Rockies, is a memorable thing in a volume which otherwise is not too deeply impressive.

THOMAS QUINN BEESLEY.

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**The Spirit of Man**—An Anthology by Robert Bridges. Longmans, Green & Co., New York and London. Cloth, \$1.50 net.

On the title page there is the inscription, "An Anthology in English and French from the Philosophers and Poets," which suggests, somehow, that this is no ordinary anthology. A moment's cursory examination confirms the suggestion, for there are passages from the Old Testament and the New, from Plato and Aristotle and Augustine and Gregory the Great and Thomas a Kempis and Pascal, from Montesquieu and Tolstoi and Lincoln, and, of the poets, from Chaucer and Francois Villon through Shakespeare and Crashaw to Dolben and Yeats. There is no consistent arrangement apparent, at first, and even the anthologist's preface does not entirely satisfy one's instinct for a more



reasoned order, though it does illuminate adequately the method, such as it was, which the Poet Laureate followed:

"First then, the reader is invited to bathe rather than to fish in these waters: that is to say, the several pieces are to be read in context; and it is for this reason that no titles nor names of authors are inserted in the text, because they would distract the attention and lead away the thought and even overrule consideration. Yet, although there is a sequence of context, there is no logical argument, the demonstration is of various moods of mind, which are allowed free play, a sufficient guide to them being provided in the page headings . . . As will readily be perceived, the main implication is essential, namely, that spirituality is the bases and foundation of human life. . . . It must underlie everything. To put it briefly, man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature, and to conquer the material aspects of the world so as to bring them into subjection to the spirit."

It was The Great War that prompted Robert Bridges to the construction of this anthology, as he himself declares further on in the preface:

"From the consequent miseries, the insensate and interminable slaughter, the hate and filth, we can turn to seek comfort only in the quiet confidence of our souls; and we look instinctively to the seers and poets of mankind, whose sayings are the oracles and prophecies of loveliness and loving kindness. Common diversions divert us no longer; our habits and our thoughts are searched by the glare of the conviction that man's life is not the ease that a peace-loving generation has found it or thought to make it, but the awful conflict with evil that philosophers and saints have depicted; and it is in their abundant testimony to the good and beautiful that we find support for our faith, and distraction from a grief that is intolerable constantly to face without that trust in God which makes all things possible."

The anthology is divided into four books which contain some four hundred and forty-nine selections, followed by an index with a critical note for each selection, and by an alphabetical list of authors. After reading through the index, an index unusually helpful, we reached the conclusion that, a classicist by tradition, England's Poet Laureate further belongs to the school of Harnack in the matter of scripture exegesis, and to the ritualistic wing of the Church of England in matters liturgical. Commenting on selection number 417, the antiphon for the Trinity-tide Magnificat in the Church of England service, he admits

"This is a good example of the sort of beauty which we lost when the reformers sheared our services—and of what many besides myself wish to see restored." There is something pathetic in this failure to realize that a forsaken beauty cannot be restored—that it can be regained only by *returning* to it, returning in humility and love!

"The Spirit of Man" is an attractive piece of book-making. Its literary content is, on the whole, quite fairly representative, in view of the purposes which were entertained in its selection. There will be observed, of course, as in all anthologies, a certain arbitrariness in the matter of text, occasional liberties in translation, and conspicuous and curious omissions, some of them grave and others very largely affairs of personal taste and fancy. It is a distinctly interesting work, and certainly the anthologist's main implication is not only sound, but truly needful at such an hour. The world is paying dreadfully, in blood and tears, for its forgetfulness "that spirituality is the basis and foundation of human life." Any other basis and foundation is built in the sands, and with their shifting must come crashing down in ruin.

THOMAS QUINN BEESLEY.

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**The Three Religious Leaders of Oxford and Their Movements**—John Wycliffe, John Wesley, John Henry Newman. By S. Parkes Cadman. The Macmillan Co., New York. Cloth xvi + 596 pages; price not indicated.

In his preface, which is dated from the Central Congregational Church, Brooklyn, the author explains that his book "deals with three great Englishmen, great Christians, great Churchmen, and loyal sons of Oxford, who, as it seems to me, are the foremost leaders in religious life and activity that University has yet given to the world. Many prophets, priests, and kings have been nourished within her borders, but none who in significance and contribution to the general welfare compare with Wycliffe, the real originator of European Protestantism; Wesley, the Anglican priest who became the founder of Methodism and one of the makers of modern England and of English-speaking nations; Newman, the spiritual genius of his century who re-interpreted Catholicism, both Anglican and Roman."

It is a rather disappointing book, as a whole, for at times it promises to develop distinct possibilities only to become involved and lost again in the confusion of its logic and its curious reading



of history. At the very outset, one is startled to be told that "throughout the Middle Ages the limitations of man's power over his environment is everywhere strikingly apparent. Of means of expression for aspiration and ideal there was no lack, but any practical realization was obstructed by the difficulties and complications imposed by circumstances." It prepares one, however, for the Epilogue to the chapters on Wycliffe: "Those who approach the study of the later medieval period in England through the poetry of Chaucer or the glories of Gothic architecture may find it difficult to reconcile the joyous and sublime triumph of these master works with the physical and moral wretchedness of the populace we have depicted." We ourselves, for one, found it not only exceedingly difficult, but impossible to effect this reconciliation, because the author increased our perplexity, a few pages further on, by saying: "The time came when self-knowledge and self-control were sufficiently developed to attack with success the evils Wycliffe deplored, and the failure of the Roman Church to withstand the onset must be sought in the domain of morals as well as that of religion." The distinction between morals and religion escapes us at the moment, but—*transeat*. We are more concerned with the matter of *self-control*; for one of its manifestations was the *destruction* of those joyous and sublime master-works which the physically and morally wretched peoples of another age had uplifted to the glory of God! Perhaps, however, the true explanation of this destruction of the beautiful is to be found rather in the term *self-knowledge*!

The chapters devoted to John Wesley and the rise of Methodism are written in warm appreciation, and with no little insight into Wesley's character. Their logic and their philosophy, however, are distinctly subject to criticism in more than a few pages. This last state of affairs likewise obtains throughout the chapters devoted to Cardinal Newman, some of whose paragraphs are simply hopeless. We were puzzled, for a while, to identify the "Romans," until later it became evident that this must be a synonym for Catholics. We likewise learned that Newman "seceded" to the Catholic Church, and that "His own faith was an act of will, vetoing reason, or perhaps to be more just to him, a moral act of the reason, transcending the requirements of demonstration. The logical sequence was, that an authoritative guardian of faith became necessary as a protection against skeptical desolation.



Hence faith for him was a philosophy, Christianity an idea, truth a matter of impression; evidences were presumptions, hypotheses, ventures, rather than substantial realities. . . ." It is very remarkable to find, furthermore, that Newman would not "endure the reconciliation of faith with reason," and that "With dexterity of argument he tried to account for the indisputable fact that Papal doctrine and discipline in many essential respects far removed from the Church of the New Testament." We must address ourselves again to the reading of the "Essay on the Development of Christian Doctrine," for somehow we failed to remark certain of these things!

We might note, finally, that the bibliography at the end of each section of the work is distinctly susceptible to expansion and improvement so far as its reference and critical value is concerned.

THOMAS QUINN BEESLEY.

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**The Universal Plot Catalogue**, by Henry Albert Phillips. The Authors' Hand-Book Series. Stanhope-Dodge Publishing Co., Larchmont, New York. Cloth, 157 pages, \$1.

In a way, this little book is a Roget's Thesaurus of plot material for short stories. It does not contain a list of actual or possible plots, but confines itself entirely to the problem of assembling plot material and of constructing a plot therefrom. An extensive catalogue of plot subjects, is appended wherein man is studied in all his various vicissitudes of life under systematized headings and sub-headings. In the author's words, "the Plot Catalogue has two practical uses. The first is that of a stimulus of thought and imagination. The second is that of a file—or containing record—of resultant ideas and similar material already in hand. . . . All said and done, the catalog is only a re-creator, stimulator and tonic for those gifted with fictional imagination." Parts of the book are written in a rather lyric strain!

THOMAS QUINN BEESLEY.

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**Shakespeare's Theater**, by Ashley H. Thorndike. With illustrations. The Macmillan Company, New York. Cloth, 472 pages, \$2.50.

A comprehensive survey of the English theater in Shakespeare's time, within the compass of a single volume, is assuredly one of the

most welcome and useful of the publications which can and will be made during this tercentenary year. The playhouses and their locations, the vexed problem of the arrangement of the stage and of the methods of presenting plays, the relations of the Court and the drama, the censorship, and the companies of actors, have all engaged the attention of special students and have been the objects of minute research; but much of the material thus gathered has been accessible only in monographs or single articles, while controversies over disputed interpretations of documents and other data have resulted in postponing anything like a final synthesis of opinion. Happily the documents on the theater have been reprinted with such care and made so readily accessible that those interested in either the particular topic of the Elizabethan theater or the more general history of the stage have had no difficulty in obtaining first-hand material. A work such as the present, however, has been needed very seriously for some time, offering, as it does, a rather adequate review of our accumulated information regarding the theater of Shakespeare's day. Of that theater we actually knew less, a quarter of a century ago, than we did of the theater of Sophocles.

In his opening chapter, Professor Thorndike identifies Shakespeare's theatre with the transitional period in the history of the English stage, out of the liturgical drama into modern performance:

"Our interest in the playhouses which Burbage and others established in Elizabethian London arises primarily from their connection with Shakespeare. He belonged to their companies, and for their stages, actors, and audiences he designed his plays. . . . (The) theater for which Shakespeare wrote was in many ways peculiar, temporary, and transitional. The theatrical conditions were not only very different from those of today, they were also different from those which had obtained fifty years before his birth or from those which characterized the stage fifty years after his death. It happens that our greatest dramatist was intimately associated with theatrical affairs at this era of greatest change. His stage is a transitional stage, halfway between the medieval and modern, partaking in some respects of the characteristics of each, but partaking also of the imperfections that come with the breaking from the old and beginning with the new. Even apart from Shakespeare's plays, his era is still one of extraordinary interest in the history of the stage."

One had hoped not to find that "the drama was a part of the church service," even though one is ready to grant that in a certain



sense it might be permissible to say that "the modern theater, therefore, has its origin in the church." Presumably "the church service" has reference to the Mass, particularly of Holy Week. If so, it is necessary to point out to Professor Thorndike that drama and the action of the Mass are totally dissimilar things; if not so meant, then a clearer and more accurate wording is here required, in order to state precisely the exact origin of the liturgical play.

The chapter on Shakespeare's London, which follows, is written quite from a Renaissance point of view. The book gathers momentum, coming into the third chapter, on "The Playhouses," and the following chapters on the stage proper, the Court theater, and the dramatic companies, which make up its bulk, are a very worthy and considerable contribution to the general discussion of the subject. The seventeen playhouses, both public and private, enumerated in Howe's continuation of Stow's "Survey," 1632, are discussed in a thorough way that gives out logically into the fourth chapter, on the physical stage itself and the details of interiors. Dr. Thorndike reproduces Albright's ground plans of a Shakespearian stage and also his typical Shakespearian stage as found in his book, "The Shakesperian Stage," though he notes, as we think, properly, "In Dr. Albright's plan the stage tapers more abruptly than seems to me likely and in the Godfrey-Archer plan the staircases are wrongly placed. The main staircases must have been near the entrance to the theater. There are, however, no essential differences between the two views, and they may be accepted as representing the typical stage of the public playhouses. For the private houses, the shade, pillars, and hut would disappear, but otherwise the stage would remain about the same."

In the chapter on "Stage Presentation," a difficulty of no small proportions was presented in the vexed question of the use of the inner stage. With one group of scholars, the tendency has been to minimize the importance of the inner stage and give prominence to the bare outer stage. Dr. Thorndike finds himself in agreement with this school "in so far as it stresses the importance of the outer stage and insists that the Elizabethan indicated locality far less precisely than moderns. . . . The opposing theory or attitude has rightly made much of the inner stage as a place for setting properties and indicating a change of scene by drawing and closing the curtains; but it has tended to exaggerate the use-



fulness of this part of the stage and its properties." In the matter of the lighting of the Elizabethan stage, he cannot discern the difficulty which some contemporary commentators have found as between symbolism and realism. Night scenes, even in our own time, do not receive a wholly realistic presentation, and almost certainly, in Shakespeare's day, darkness was only symbolized. As Dr. Thorndike concludes, with a quiet little smile, "no one is worried by the incongruity."

The chapters on the Court theaters of Elizabeth, James I, and Charles I, discuss the Court performances, the revels accounts, the work of Lyly and of Inigo Jones, the Court masques, and the influence of the Court upon the stage during the reigns of these three sovereigns, in a detailed and very satisfying way. "Governmental Regulation," and especially the censorship, receives an adequate chapter, giving place, in turn, to one of the most important and the best sections of the book, the chapters on the professional actors, dramatic companies, dramatists, and their audiences. As Dr. Thorndike remarks, in one of the very first pages of the work, the scope of the book "is defined by the activities of the professional companies in this transitional period. It must include the organization of these companies, the relations between management, actors, and dramatists, the governmental regulation of the theaters, the methods of acting, and the habits of audiences, as well as the physical characteristics of stage and theater, and the principles and practice of stage presentation." Of course he is at pains to add "It will not be sufficient, however, to view this transitional era as solely an affair of the professionals. The new drama owed much to the courts and schools, and the new stage owed scarcely less."

To one who has witnessed the Shakespearian revivals of the last few years, a passage in the chapter on "Actors and Acting" came home with a force that made him turn again to it, after he had closed the book, so true is its estimate of the reading of Shakespeare's blank verse in our own unregenerate time: "the effect of the drama was that of literature in a degree that it rarely is today. Or rather, the effect of acting on the emotions and imagination was to a peculiar extent due to the rhythmic and melodic recitation. It is easy to believe that actors read blank verse much better than they do today. They were all trained to it, and the audience was accustomed to it. The opening lines of one of Shakespeare's

plays strike not only the key of the action, but of the very pitch and melody of the measured syllables that are to free the fancy and purify the passions. The full value of Othello's magnificent tirades was perhaps never better appreciated than in the theatre for which they were designed, where the meaning and greatness of the action rested so largely on Burbage's rendering of the overtones of their noble music. Perhaps even "Lear," under those conditions, might have been acted with an imaginative grandeur which Lamb found so lacking even in the mimicry of Kean. For the play was not intended to rely on our paraphernalia of scenery, lights, and decoration, but to force its entry into our imaginations through the beauty of its spoken lines. To the Elizabethans the King was a broken old man like one of themselves, but he was also the very music of passionate suffering, the voice of poetry."

THOMAS QUINN BEESLEY.

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**The Hound of Heaven**, edited by Michael A. Kelly, C.S.Sp.  
Introduction by Katherine Brégy. Publisher, Peter Reilly,  
Philadelphia. Copies 25 cents and 50 cents.

This school edition of the *Hound of Heaven* will be a boon to many teachers. The preface is from the pen of Katherine Brégy whose "Poet's Chantry" marks her distinction as a critic of Catholic letters. On the editing of the *Hound of Heaven* as a text-book for schools she gracefully remarks: "the star-crossed singer who delighted to walk hand-in-hand with his child friend through happy fields, and who had such frank predilection for 'the nurseries of Heaven,' would love best to have it so." Then follows an appreciative memoir of the poet written by Father Kelly. The immediate value of the book for pupils and teachers alike lies in its excellent literary notes and luminous comment on the thought of the poem. It is a difficult poem to annotate because of its imaginative diction and vision. Francis Thompson ranges far into the white reaches of the supernatural—he may not be followed toward the poles of the spirit. The commentary then, while adequate, observes due measure: it does not try to limit the suggestion, to force the meaning or fix the fluid expression of the poet. While the thought is elucidated by the aid of Catholic philosophy and theology, the interpretation remains tentative in proper places. We bespeak for the little book the welcome its excellence deserves.

F. MOYNIHAN.



**Preludes by Sister Mary Clara, B.V.M.** Published by  
M. S. Hardie, Dubuque.

This little book of poems presents varied illustrations of the lines chosen as foreword:

“Love sings on earth in plaintive minor keys  
Faint preludes of Life’s fuller harmonies.”

The themes are mostly occasional—some personal experience, a passing incident, a trait of nature or aspect of the seasons, some mood of joy or sorrow, of failure or fulfilment—all touched with spiritual significance. The poems are brief swallow-flights of song: all recall her song of swallows homing at eventide, for the goal of her poems, however wide an earthly circuit they may fetch, is ever the home of the Father in Heaven.

The author’s muse is cloistral in its mysticism, the world of sense being to her a symbol of the spiritual world. She has a sensitive feeling for nature, which she voices in some lilting poem of spring and summer, or autumn threnody, in some land—or sea-scape delicately realized. “On the Lake,” “Indian Summer,” “Expression,” “An April Song,” are examples of sights and sounds of nature individually rendered. Yet all earth’s voices are mostly preludes of some spirit-songs which transcends their glad earth-cry in jubilation. The re-birth of spring best expresses itself in terms of the Ressurrection and the virginal charm of May in thoughts of Our Lady. While the appeal of the human is also expressed, yet through all earthly experience sounds “the still small voice” calling one to forsake all and seek the things that are above. This thought is finely expressed in the poem “Vocation.” Everywhere the complex of human life, with its joy and pain, is viewed from the standpoint of the Divine purpose which orders and disposes all things sweetly toward their appointed end. Thus “Soul to Soul” pierces behind the Veil and penetrates to the spiritual import of things seen here “as in a glass darkly.” All the poems attest a vision which discerns in human loss a Divine recompense—in trial and sorrow a gracious chastening, in suffering a vicarious efficacy. Of poems purely devotional “First Friday,” “Magnes Animarum” and “O Queen of May,” might fitly be called prayer in verse.



# The Catholic Educational Review

SEPTEMBER, 1916

## CLASSROOM MANAGEMENT<sup>1</sup>

Of the many problems confronting the teacher none, I venture to say, outranks in importance or is faced with more apprehension than that of the effective management of the class committed to his care. By old and experienced teachers as well as by the authors of countless volumes on educational subjects he has had it impressed upon him that on management more than on anything else depends, not only his own success or failure, but also—and which is of far greater moment—the educational life or death of his pupils.

He has been told that if he begin well, he will probably end well. If from the first moment, however, he does not create about himself that intangible and indefinable atmosphere which conditions easy control, he will assuredly find constant cause for anxiety, perplexity and discouragement. If in the beginning he is not governed by sound, safe and sensible principles, he is certain to lose his moorings and suffer educational shipwreck. The results of his labors will in nowise be commensurate with the unceasing and nerve-destroying efforts he has expended.

To enter upon a complete treatise on classroom management is ostensibly beyond the purpose of this paper. To discuss in detail the various methods employed by the teacher in the government of his class were to prolong to a half year the half hour allotted me by our Reverend Chairman. I shall, therefore, attempt only a mere outline of what appear to be the more essential qualities of classroom management, trusting to draw

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<sup>1</sup>Paper read before the convention of the Catholic Educational Association, Baltimore, Md., June 28, 1916.

out the views of others, whose thought and experience may contribute to the solution of this intricate problem.

To do any work well it is necessary to have a definite aim, to keep the desired end in view, and to direct intelligently every effort towards its attainment. The man who quickly obtains success has a program. He fixes his course, lays his plans, aims straight for his goal and rests not until he reaches it. The means he employs are means which, he is firmly convinced, will enable him to achieve his purpose. All others, howsoever attractively tinselled, he casts aside as useless and unprofitable.

If the success of any undertaking postulates a definite aim, assuredly no one will deny that the teacher who works with minds instead of matter, who fashions immortal souls instead of lifeless clay, must have ever in view a definite purpose towards the accomplishment of which his every energy should be bent.

To the average layman and, we must confess, to some teachers the sole purpose of class management is to maintain order, to obtain obedience, to promote intellectual culture and training. From their viewpoint that teacher is successful whose pupils are in punctual daily attendance, are responsive to signals, are silent, orderly and studious.

The true teacher, however, while conceding the desirability and the necessity of these qualities, regards them as means not ends. He looks upon them as conditions of successful school work but only as conditions. To him they are the veneer, the accidents of true training. Beyond them he sees something higher, something more substantial, his real work as an educator—the development of those qualities of mind and heart, and the formation of those habits that prepare his pupils for life in time and in eternity.

He is convinced that the ultimate aim of all class management or discipline is to produce a self-governing man of character, a man whose life is dominated by Christian principles, a man whose moral consciousness has not been blunted by a display of needless authority, or by an appeal to mistaken motives in the decision of right conduct. Authority is a most essential element of human society but its purpose may be abused and misunderstood. It deals with what is external,

takes cognizance only of outward acts. It can oblige to certain forms of physical activity, or it can impose physical restraints, but, unless exercised rightly, it cannot reach the soul, it cannot influence thought and thought is the mother of deeds.

Character is formed not from without but from within. The spiritual nature is called into activity and so led to form habits which constitute character only by motives addressed to reason, sensibility and will. Without an inward adhesion of the will acts of virtue may become criminal hypocrisy and selfishness. Subservience to external form may produce an *Uriah Heep* or a *Steerforth*, it cannot beget a John the Baptist or a Saint Paul. "The letter killeth, the spirit giveth life." Hence, the teacher's great work lies in cooperating with the child in conquering his natural appetites and tendencies, in mastering himself, in so forming his will as to enable him to accept in a spirit of free obedience the dictates of all lawful authority as the expression of the Divine Will of God. Free obedience to all law—human and divine—though a hard lesson to teach and a harder still to learn, must be taught and must be learned before the child is truly educated, before the ends of class management are possible of attainment.

Laws, however, are truly obeyed only in so far as they are accepted by the will stimulated by motives apprehended as good—whether real or apparent. The teacher, therefore, convinced of this psychological truth, knows that his success in management will be determined largely by his skill in choosing those motives alone that will so influence the child's intellectual, emotional and volitional faculties as to induce him to seek after what is true, what is beautiful and what is good. The threat, "the day thou shalt eat of it, thou shalt die the death," did not prevent Adam's fall. Neither will long and learned dissertations on duties and responsibilities strike a responsive chord in the child's heart unless that heart is reached through cogent and attractive motives.

But, as not all children are equally affected by the same motives—what influences one not swaying another—from the first moments of school life the individual child will be the subject of the prudent teacher's individual study. There are teachers who see boys only as a class or in a limited number of



classes, vaguely distinguished by external and comparatively unimportant characteristics. There are teachers who, like Dickens' *Mr. Grimwig*, "never see any difference in boys and know only two sorts of boys, mealy boys and beef-faced boys." These teachers are prone to resent the suggestion that it is necessary to study so common a thing as a boy. But as flower differs from flower and star differs from star, so does child differ from child, and the conscientious teacher *is* studying the child and *will* study the child with a view to discover how he may aid in his self-training and in his self-government.

His knowledge of the child is the result of personal study, not of hearsay. Branding a child as an incorrigible or as a dullard is sometimes an effective means of cloaking one's own deficiencies as a teacher or as a disciplinarian. The true teacher's judgment is not clouded by the child's previous record, nor is his sympathy warped by what may prove to be unearned reputation. He familiarizes himself with his pupil's heredity and environment, his temperament and disposition. He knows his joys and his sorrows, his loves and his hates, his hopes and his fears, his victories and his defeats. He feels that he must know the whole child just as he is, if he would aid effectively in his physical, mental, moral growth and development which is the sole purpose of all class management.

This personal study demands effort, time and continual vigilance, it is true, but it will bear fruit a hundred fold, not the Dead Sea fruit resulting from the puny little artifices and devices so often considered essential to the petty business of keeping children quiet, but the luscious and life-giving fruit resulting from awakening, stimulating and strengthening all that is best and truest in child nature. A true aim and a personal study of the individual child are *sine qua non* conditions of successful school government.

Besides these, there are certain material conditions for which the teacher is not usually responsible and which, nevertheless, play no minor rôle in effective class management. In school, as in life, we are affected by our environment. A school located on a busy, noisy thoroughfare is not conducive to concentrated attention. A school unswept and unsanitary does not incite to cleanliness and healthfulness. A school ill-ventilated and ill-lighted, or where a cold storage temperature obtains, does not

lead to the children's self-control. A school where three or more pupils are crowded together in one seat, or where sixty, seventy, or one hundred children are squeezed into one room renders management, teaching and individual training a metaphysical impossibility. What human being, delicately organized and highly trained mentally, can be expected to be shut up in a small room for five or six hours a day with seventy or eighty restless boys and girls and retain the health, vigor, mental poise and calm self-control so essential to successful teaching? In the school of today individual instruction and training are in positive demand in order to supply the deficiencies of the home which, in many instances, is falling short of its moral and religious opportunity in the cultivation of the right mental and religious growth of our children. But individual training is impossible under the conditions we have mentioned. One teacher's influence cannot be extended to more than forty or forty-five children without inviting certain neglect and failure. Only under opposite material conditions is it just to measure the teacher's success or failure in training his pupils in those habits of punctuality, regularity, order, honesty, truthfulness, purity, attention and effort which mark the man of true Christian character and education, the ends for which our schools are established and maintained.

Given right material conditions, the teacher's first efforts will be directed to reduce to system and order as many as possible of the routine details of his class work, so that the purpose for which the school exists may be attained quickly and completely. "The more details of our daily life," says Professor James, "we can hand over to the custody of automatism, the more our higher powers of mind will be set free for their own proper work." These details once planned carefully and intelligently, must be put into immediate execution and suffer no exception until they become automatic on the part of the pupils.

Children who rush noisily into school out of breath with play are in no condition for work. There should be a clear-cut line where talking ceases, play stops and order begins and where all move quietly to the classroom. The whole school should be sacred to order.

At the opening of school all material—blackboards, crayons,

paper, pencils, pens, ink, etc.— should be ready for immediate use. Lack of forethought entails a waste of time and is a menace to discipline. Movements to and from the blackboard, to and from recitation classes, the distribution of books and material, should be performed in accordance with a definite plan. Order and arrangement of books and papers, cleanliness of desks and classroom, neatness in all written work must be insisted upon from the beginning, if we would prevent waste and prepare the child for future life in the business and social world. Slovenliness or untidiness in any form should be characterized as a direct insult to the teacher, as showing a lack of proper respect for his position.

A most valuable aid in teaching and discipline is a carefully arranged and well balanced daily program in which the various subjects and the time given to each are regulated judiciously. Such a program prevents waste, gives less opportunity for idleness from which trouble inevitably springs, saves the teacher unnecessary worry and anxiety, trains the children to habits of punctuality, methodical application, obedience to law, and attention to each duty at the right time.

In the making of this daily program, however, care must be taken to regulate the number of subjects, their sequence, and the amount of time given to each. Pupils in lower grades need frequent change of occupation with periods not too long to be exhausting. Higher grade pupils may take longer periods but there must be proper alteration of subjects else the effectiveness of the work will be decreased through fatigue. "The capacity for sustained attention," says Bagley, "maintains itself in rhythms. The best work is never done at the outset, but only after a certain inertia has been overcome, and a certain momentum gained. The daily 'work curve' or 'course of power' reaches its highest point between nine and ten in the morning, and then declines, reaching a minimum at noon. In the afternoon the high point of the curve is reached shortly after two o'clock, but this point is much lower than the morning's maximum. The decline is not so rapid as in the morning, but the minimum is somewhat lower. It follows from these laws that the heaviest work should be assigned for the morning periods immediately preceding the first recess. The tasks that stand next in fatiguing power should be distributed be-



tween the morning periods after recess and the afternoon periods prior to half-past two."

To train the child to habits of punctuality, regularity, order, attention, industry, effort, honesty and those numberless other virtues which mark the man of character, strong incentives are necessary, for he has strong inclinations to conquer, strong passions to overcome. Ultimate aims have little influence with the young child. The intelligent teacher understands that as in life there is no sudden plunge from highest virtue to lowest vice, or from lowest vice to highest virtue, so neither can the chasm separating childhood from manhood be cleared by one act of mind or will. It must be bridged gradually. Children are not managed generally by appealing to the motives of men. Truly, it is desirable to enlighten the judgment and raise the moral standard of children, but to make reason the chief medium of management is dangerous. Old heads do not sit well on young shoulders. Reason is not a sufficient guide for a young boy. He knows his duty as well as his teacher can tell him, but he requires some additional motive for doing it. In moral growth as in mental development advance must be from the concrete to the abstract, from the known to the unknown, from the proximate to the remote. The sequence in moral growth is feeling, thought, decision, action. To arouse the first two, with reference to distant and indefinite duties is a dangerous practice, as if we proceed no further, we strengthen the habit of neglect of duty.

The teacher's first appeals, therefore, must be directed to arousing the child's immediate, natural interests and desires, if he would not do him irreparable injury, and delay, if not prevent entirely, his growth in self-control. The natural is not always a menace to the supernatural. On the contrary it may, if exercised prudently, be an invaluable aid once the true end of effort is clearly perceived. The natural emotions of desire, hope, love, pleasure are not evil in themselves. They provide for the satisfaction of our legitimate aims, furnish occasion for establishing complete mastery of the senses, afford opportunity for struggle and reward and can lead gradually to the highest of all duties, the doing of the Divine Will in all things. They can be used to aid the child in obtaining that strength of will so necessary to meet squarely the some-

times unattractive duties of later life, to enable him to do his whole duty to God, to his neighbor, and to himself at all times and in all places.

Helplessness and dependence characterize the child of the elementary grades. Hence, a judicious use of affection, of approval, of natural rewards, of punishments by consequence will aid in arousing the child's active cooperation in the management of the class. Impulse, a sense of self-sufficiency, a more or less clear idea of duty and of right and wrong mark the pupil of the intermediate grades. Motives occasioning the exercise of activity, an appeal to the child's idea of manliness, pride and conscience will be of assistance at this stage. With the seventh and eighth grade pupil in whom is found a growing sense of duty, of honor, of respect for public opinion, and some idea of his future vocation together with its requirements, a direct appeal to these qualities will lead ordinarily to the desired goal. Healthy emulation, prizes, honors, privileges *which are connected in some way with the moral virtue he wishes to inculcate or with the study he desires his pupils to master* may be used by the teacher, but they must be used in such a manner as not to be looked upon as ends in themselves. Having ever in mind the ultimate purpose of all school training, the efficient teacher, in his choice of two motives equally effective, will choose the higher, and will make use of this only until such time as a still higher can be employed, and thus lead to the highest motive of all—the Will of God and the approval of conscience. The main purpose of the school is to destroy selfishness, to teach the child not so much to do as to become, not to perform great deeds but to be the exemplar of deeds well and nobly done from purest and highest motives. Effort may be of more value than success.

There are few schools, however, in which are not found children not amenable to these incentives. There are in every class pupils to whose ambition, pride, honor or sense of right and wrong no effectual appeal can be made. They are a law unto themselves and have little regard for authority or obedience.

But obedience to lawful authority must be learned. Respect for the rights of others must be enforced. Order must be obtained and if it cannot be acquired by persuasion, it must be procured by coercion and repression.

It is an honor to seek after the one lost sheep. It is a glory to bring him back to the path leading to virtue, happiness and a life of usefulness. But the ninety-nine also have rights and it is the teacher's solemn duty to protect these rights at all costs. He must save the hundred if he can; if he cannot, then he must save the ninety-nine. If there is a pupil refusing attention to his work, wasting his time, creating confusion and disorder, that pupil must reform else he must be made to feel the hand of authority and sometimes that hand must be a heavy one. When rebellion rages, a toy pistol is useless. In many of the educational writings of today there is too much sentimentality about the individuality, liberty, sacredness and inviolableness of childhood. Because of this teachers spend precious time, to say nothing of nerve force wasted, in coaxing and coddling unruly children, when what they need is a liberal dose of the medicine sagely prescribed by Solomon and generously administered by such men as Ichabod Crane. If the teacher has duties and responsibilities, he must have the right and the authority to fulfill these obligations. If punishment is the only effective sanction of law, then the teacher must have the right and the authority to inflict it. Any other condition is anomalous.

This is not a brief for the unrestricted sway of punishment in the school. Neither is it logical to conclude that corporal punishment alone is understood by punishment. Punishment should be the last resort of the efficient teacher, and corporal punishment should be the last of all punishments. Before recourse is had to it all other penalties must have failed. It should be inflicted only with the permission of the principal to whom each case is reported, and who files a record of it for future reference. The tendency to abolish it entirely from the school, to give the children the impression that it is forbidden absolutely is a dangerous movement, a serious menace to good class management.

Rebuke, when administered by a teacher whose respect the child is desirous of retaining; deprivation of privileges, of rewards, of honors will, in many instances, suffice to correct the disorder. Ridicule, sarcasm and opprobrious epithets cut more deeply than does the material implement of punishment



and leave a more lasting wound. Their use results generally in the loss of that mutual respect, reverence and love which should characterize the relations between teacher and pupils. By anger or contempt a boy may be easily led to despair or defiance, but rarely is he frowned or shamed into reformation. The fear of disgrace as a means of school government is much insisted upon by many teachers, but its efficiency is gone the moment it is necessary to inflict it. Boys will not consider themselves disgraced by any punishment for a fault which they do not hold to be disgraceful. Vindictive or retributive punishments should be abolished absolutely from the school. Evil effects are inevitable when children believe that personal revenge or ill-regulated passion prompts the infliction of any penalty.

The purpose of all school punishments is to reform the offender and to deter others from the same offense. Hence, the teacher must always ask himself if the proposed penalty will attain this end. He must be convinced that the punishment he inflicts is prompted by a pure motive, that it is just, that it is proportionate to the offense, that it is the only means whereby order can be obtained. He must never lose sight of the purpose of all incentives—the purpose of all class management—the training of the child in habits of self-government, self-control to the end that only the highest Christian motives mark his every thought, word and deed.

This training demands proper material surroundings. It postulates regularity and punctuality of attendance. It requires a personal study of the individual child, a knowledge of his temperament and disposition. It implies a judicious use of incentives. It supposes a right formation of the habits of attention, perseverance, effort. But above all and beyond all it exacts the inspiring example of the true teacher.

“As the teacher, so the pupil.” Like begets like. In all children there is a natural instinct and passion for impersonating one whom they regard as a superior being. Their romantic fancy invests him with unreal graces. There is a touching plea in the loyal ardor with which they look up to him. They watch him, they study him, they imitate his every action. For them he is all that fancy can weave or love desire. They search him through and through—not in a jealous

or malignant criticism—but in earnest good faith because they wish to please him, to anticipate his slightest wish, to obey his every desire, to be like him in all things. They place him on the highest pedestal and look up to him for guidance in purest faith and fullest confidence.

It is the privilege of every teacher to occupy this exalted station, if he only will. It is his own fault, if by a sluggish, spiritless brain, mean manners or a small and selfish heart he alienates this childish confidence, this generous hope. Hence, the great work of the teacher is the work he has to do on himself in order to merit this confidence, to fulfill the sublime obligations of his divine vocation. If to educate we must be educated; if to instruct we must be instructed, so to discipline we must be disciplined. "Examples draw when precept fails." What we wish to impart to others we must have ourselves. If it is not in us, no tricks or masks or devices will act as its substitute. Genuine souls tell and no hypocrisy can mock or imitate them.

The true teacher is the solution of all problems of class management. Enter his room and we shall see a presiding presence which at first will puzzle us to analyze or explain. The first quality that strikes us is the absence of all effort. Everything seems to be done with an ease which gives an impression of no apparent effort. He speaks less than is common and with less pretension when he does speak, yet his idea is conveyed and his will is done promptly. When he addresses an individual or a class, attention comes not as if it were extorted by fear or even paid by conscience as a duty but cordially and willingly. He does not seem to be attempting anything with anybody, yet his work is done and done remarkably well. He is vigilant, but this vigilance never degenerates into espionage which begets contempt on the part of any honest, manly boy. He makes few rules but they have been carefully considered and weighed before they are framed. Once made, they bind all and obedience to them is enforced strictly.

He is just and impartial. He does not blame or punish the class for the fault of an individual. He knows boys and he understands that no kindness he can show will compensate for the alienation of companions from the object of his partiality, and that it is no uncommon thing to see a boy, who is favored

by his teacher, goaded into rebellion and idleness in order to recover the esteem of those on whose companionship his happiness mainly depends. The conscientious teacher remembers always that his duty is to extend his care to his entire class, while his besetting temptation is to concentrate his attention on individuals. He is possessed of a moral courage which dares criticism of parents and pupils in the performance of his legitimate duty. He is tactful and patient but also frank and persistent. He is kind, not weak; sympathetic, not malleable. He is scholarly and studious and continually seeking new sources from which to enrich his store of knowledge so that he may better illustrate, explain and amplify the question at issue. He wishes to have his pupils "drink from a running stream and not from a stagnant pool." He teaches from a vital, animated, enthusiastic mind, not from the ghastly pages of a lifeless text-book. There is variety in the matter and in the method of his teaching. He interests his pupils because he himself is interested, is enthusiastic and is able to communicate his fervor to his children. He teaches them to overcome difficulties, to solve their own problems. He forms in them habits of intelligent study and instills into their souls a love of knowledge, for he believes that the work of the teacher is not so much to impart knowledge as to show his pupils how to get it, to help the child to help himself.

Finally, by his patient and persevering efforts, by his ennobling and inspiring example he forms the minds and fashions the hearts of God's little ones in the mold of the great mind and the great heart of Jesus Christ, the alpha and omega of all true knowledge, the beginning and the end of all true life. By his every word and deed he instills into their souls the firm belief that only on submission to Divine Law can that strong faith, that ardent hope and that burning love, which form the bulwarks of society, the buttresses of true Christian character, be securely rooted and grounded. He convinces them that the study of Christ's teachings and the practice of Christ's methods will be for them the only solution of all questions of life, as they have been for him the solution of all problems of classroom management.

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## THE EDUCATION OF WOMEN DURING THE RENAISSANCE

(Continued from the *Catholic Educational Review* for June, 1916)

Beatrice d'Este, Duchess of Milan, shared her sister's sentiments in regard to life's ills. Writing on one occasion to her husband, Lodovico Sforza, she says: "So we set out and reached the port of Chioggia, where the ships began to dance. I took the greatest delight in tossing up and down, and, by the grace of God, did not feel the least ill effects. But I can tell you that some of our party were very much alarmed, amongst others Signor Urbino, Niccolo de'Negri and Madonna Elisabetta."<sup>41</sup>

These sentiments of a marchioness and a duchess find an echo in the correspondence of a Florentine lady of a few decades later. In her letters to her husband, Isabella Sacchetti, the wife of Luigi Guicciardini and sister-in-law of the historian, thus formulates her philosophy of life: "I am sorry that you have so much trouble with the servants: it is a trying thing but you are not alone in it; it is the same for all. Something must be endured sometimes . . . we all have our faults and we must bear with one another until we die."

Then after long paragraphs of interesting information about the country home which she is keeping during the summer while her husband is serving the government, she compassionates him on his poor state of health and remarks: "I wish you would do as you advise me to do, look upon business as pleasure. Do you believe it is so pleasant for me here with only two maids to speak to, and to have to spend my time in writing and paying the workmen and keeping accounts? Those who would be happy in this world must find their pleasure in the things that annoy them, otherwise they will be always in sadness. I go to see Ser Antonio sometimes and when I see him in such pain, I feel myself blessed that I am able to sleep, to eat and to get some rest. So for this let us thank God."<sup>42</sup>

These letters are dated from 1535 to 1542. In her younger days Isabella doubtless took a zealous part in the festivities of

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<sup>41</sup> Cartwright, *Beatrice d'Este*, 190. London, 1899.

<sup>42</sup> Del Lungo, *op. cit.*, 251-277.

her native city as we find them described by Poliziano, where graceful maidens danced in the afternoon sunshine to the music of the lute or viol.<sup>43</sup>

The evidences of taste and cheerfulness and outdoor freedom, which we find in all these letters, add to our faith in the representations of such types of physical beauty as the Renaissance artists produced, and dismiss from our minds any preconceived ideas of a vain artificiality, wholly incompatible with the keen aesthetic enjoyment with which these women speak of their own or their neighbors' personal ornamentation. In this, as in other material things, art ruled their habits and regulated their tastes. With intimate friends they borrow and lend home decorations and even jewels for special occasions and take pleasure in exchanging articles of toilet necessity of their own manufacture, such as the Renaissance drug store failed to supply.<sup>44</sup>

The writings of these women indicate, too, beyond a doubt, the nature of their love for the literature and art of the Revival. With none of them was this love an all-absorbing passion. Other interests claimed their share of attention in the daily lives of all these women. The domestic instinct is everywhere manifest in their correspondence with kindred or family friends; their letters addressed to scholars and artists have a tone of aesthetic feeling, of piety or cordial equality, in which good sense and propriety always predominate; and the same may be said of their poems.

With many the cares, not only of a family, but from time to time of the state, called them away from their classical pursuits. This was particularly the case in the kingdoms and duchies. Whenever this happened they proved themselves capable and prudent rulers, but their attitude in general towards public affairs and towards the obligations imposed by the frequent absence of their husbands on military duty, is well expressed by Vittoria Colonna:

"Your mighty valor has proclaimed you kin  
To Hector and Achilles. But for me,  
Forlorn and weeping, what can this avail?

Others cried out for war, but I for peace.  
My speech was ever: it suffices me  
If my dear lord rest ever at my side.

<sup>43</sup> *Ibid.*, 175.

<sup>44</sup> Cf. Cartwright, *op. cit.*; Jerrold, *ibid.*

You are not hurt by hazardous emprises,  
But rather we who, mournful and afflicted,  
Wait on sore wounded by our doubts and fears."<sup>45</sup>

However the preferences of these women may differ in choice or in degree of intensity in their love for literature and art, it is manifest that they have one sentiment in common. All, without exception, are deeply spiritual; and very nearly all stood the test of orthodoxy when the Reformation crossed the borders into Italy. Of the learned women above mentioned, several entered convents, some abandoning their earthly studies at the door of the contemplative cloister, and others entering the teaching orders.

Bettista di Montefeltro, after the death of her husband, became a Franciscan; Cecilia Gonzaga, with her mother, Paola Malatesta, entered the Franciscan convent founded by the latter at Mantua; Alessandra Scala joined the Benedictines in Florence, after her husband's death, and Isotta Nogarola also abandoned the world.<sup>46</sup>

The best efforts of all these Renaissance poets were on religious themes, and the letters all breathe a sincere piety. "I. H. S." stands at the head of every epistle of Isabella Guicciardini, and "May Christ keep you," or "May the Lord keep you and preserve your health," is the closing prayer.

The letters of Isabella d'Este give evidence of her solid piety. Those concerning her children reveal at once the mother and the woman of devout life: "Yesterday when I was saying my office," she writes to her husband, "he [Federico] came in and said he wanted to find his papa, and turned over all the cards till he found a figure with a beard, upon which he was delighted, and kissed it six times over saying 'Papa bello!' with the greatest joy."<sup>47</sup>

Isabella took special pains with her other children, notwith-

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<sup>45</sup> "La vostra gran virtù s' e dimostrata  
D'un Ettor, d'un Achille, Ma che fia  
Questo per me, dolente, abbandonata!

Attri chiedeva guerra, io sempre pace,  
Dicendo: assai mi fia se il mio marchese  
Meco quieto nel suo stato giace.  
Non nuoce a voi tentar le dubbie imprese;  
Ma a noi, dogliose afflitte, che aspettando  
Semo da dubbio e da timore effese!"

Quoted and translated by Jerrold, *op. cit.*, 68.

<sup>46</sup> Cf. Tiraboschi, *op. cit.*; Del Lungo, *ibid.*

<sup>47</sup> Lugio, "I Precettori d'Isabella d'Este." Quoted in Cartwright, *op. cit.*, I, 225.



standing that she so much more often mentions the precious heir in her correspondence. The baby Leonora writes to her father, as any baby girl would, from the lap of her mother. Ippolita and Livia both were encouraged in their vocation to religion, while Ercole, afterwards Cardinal and famous in connection with the Council of Trent, owed much to his devoted mother whose good example his professors at Bologna encouraged him to follow.<sup>48</sup>

The history of the friendship of Vittoria Colonna and Michelangelo enables us to see the virtue and piety of this other great woman of the sixteenth century.

Speaking of the Pietà, Vittoria writes to the artist: "Your works forcibly awaken the judgment of whoever looks at them, and I spoke of adding goodness to things already perfect because I have seen actual instances of this in your work. . . . I had the greatest faith in God that He would grant you a supernatural grace to make this Christ, and when I saw it, it was so wonderful that it surpassed all my expectations in ever way. . . . I do not know how else to serve you than by praying for you to this sweet Christ, whom you have drawn so well and perfectly."<sup>49</sup>

Of Cardinal Pole, whose friendship meant so much to her amid the dangers attending her association with the reformers in Italy, Vittoria says to Cardinal Cervini: "The more opportunity I have had of observing the actions of the most reverend Monsignor of England, the more he seems to me a true and most sincere servant of God. So, when in his charity he condescends to answer any questions of mine, I think I am secure from error in following his advice."<sup>50</sup>

That the poems of this devout woman are not only spiritual but sincerely Catholic, is pointed out by her best critics. Such passages as the following are cited as evidence of this:

"Francis, in whom like wax our Lord imprest  
His bitter wounds and sole elected thee,  
Sealed with the seal of love thus vividly,  
His image true to us to manifest.

Saint in Paradise, I pray thee plead  
That I may follow thy fair humble way,  
In thought, in wish, in every holy deed."<sup>51</sup>

<sup>48</sup> Cf. Cartwright, *ibid.*, II, 216.

<sup>49</sup> Carteggio, Letter CXXIV. Translated by Jerrold, *op. cit.*, 129.

<sup>50</sup> *Ibid.*, Letter CXLIX. Jerrold, *op. cit.*, 202.

<sup>51</sup> *Ibid.*, 285.

The virtues that spring from religion enabled such women as these to keep steadily on their way, not only amid the dangers of error, but amid the more common dangers of adulation. In the early days of the Renaissance movement Bianca d'Este is commended for her virtue and good sense in spite of the praises of which she was the object,<sup>52</sup> and later on the gifted Florentine woman, Alessandra Seala, sends this reply to the laudatory epistles of Poliziano: "There is nothing better than the praises of a man of worth, and with what glory do thy praises cover me. But as for thy dreams, have a care that thou interpret them truly. Thou canst not possibly have found in me all that thou sayest. The divine Homer saith, 'A god should be approached only by those like unto him,' and between thee and me there is too great difference. For thou art like unto the Danube, which floweth from the west unto the south, and then towards the east in a mighty stream of water. Glorious philologist, thou dost disperse the darkness from works in many tongues, Greek, Roman, Hebrew, Etruscan. A Hercules of learning, thou art called upon to show thy strength in labors upon works of astronomy, physics, arithmetic, poetry, law and medicine. My childish writings are things as light as the flowers and the dew. Shall I stand by thy side because I have a little learning, or,—as saith the proverb,—shall we not be as the gnat beside the elephant, because both have a proboscis, or the cat beside Minerva on account of their coerulean eyes!"<sup>53</sup>

To be found in the correspondence of these Renaissance women are many letters written by religious, either monks or nuns, containing friendly advice and exhortations to perseverance in virtue and piety and in the fulfillment of duty.

One of these, written by Paola Antonia de'Negri (Sister Angelica), the daughter of Lazzaro de'Negri, a professor of literature in Milan, is addressed to Gaspara Stampa. Gaspara's ancestors were Milanese but she was born in Padua and, in 1544, was in Venice where she was greatly admired and sought after for her singular gifts as a musician and poet.

Writing from her convent of San Paolo in Milan, August 20, 1544, Sister Angelica says to her: "If the Creator loves you so

<sup>52</sup> Tiraboschi, *op. cit.*, 852.

<sup>53</sup> Del Lungo, *Women of Florence*. Translated by Steegmann, 183. London, 1907.

much, why should not I, a miserable creature, love you? If He took such pleasure in you as to adorn you with His abundant graces in order that He might better be able to take delight in you, why should not I also take delight in the wonderful works that He has wrought in you? Ah! if it might please His goodness to make me worthy to see the beautiful work which He has begun in you brought to perfection; and this I am sure He will do, you being willing, as I trust you will be. For, if you are possessed of the noble spirit that is announced to me by many, I cannot believe that you will wish to imitate the folly of those who, arrogating to themselves the gifts and graces bestowed on them, are so charmed with themselves and become so proud that, making an idol of such graces, they desire for themselves the praises that belong to God. They want to be worshipped and praised and they make it their whole study to please the world and men."<sup>64</sup>

When this letter was addressed to her, the youthful Gaspara was basking in the sunshine of popular favor and wasting her spiritual energies in composing daily verses to an indifferent lover. Her later poems prove that she was not deaf to the warning.

In addition to the many devout Renaissance women who especially consecrated their lives to the service of God, either in religion or, like Vittotia Colonna, among the poor and afflicted out in the world, there is a long line of perfect mothers who, like Isabella d'Este, wisely guided the inner life of the family, directing the care of their children and the affairs of the household.

At Mantua, from the days of Paola Malatesta, all through the critical period of the Revival, noble women ruled the Gonzaga court. After this gifted woman had retired to the convent,<sup>65</sup> Barbara von Brandenburg, the wife of Lodovico Gonzaga, with her daughter-in-law, Margaret of Bavaria, kept alive her memory and emulated her virtues,<sup>66</sup> until Isabella d'Este came from Ferrara to guide the fortunes of Mantua for half a century.

The mother of Isabella, Leonora of Aragon, bringing from Naples the best gifts of her race, took up the mission of good example at Ferrara and handed it down to the days of her daughter-in-law, Lucrezia Borgia, who found at this court and in the neighboring

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<sup>64</sup> "Lettere Spiretuale della Devota Religiosa, Angelica Paola de'Negri," 619-623. Translated by Jerrold, *op. cit.*, 179.

<sup>65</sup> Donismondi, *Dell'Istoria Ecclesiastica di Mantova*, Pt. I, 382.

<sup>66</sup> Kristeller, "Barbara von Brandenburg," *Hohenzollern Jahrbuch*, 1899.



convents, an element of piety in which her true nature blossomed forth in vindication of her name.<sup>57</sup>

Lucrezia's only daughter, Eleanora, inherited her mother's ripened virtues and entered a convent in her native city, while the foreign princess, Renée of France, who married Duke Ercole II, Lucrezia's eldest son, brought other phases of the new thought to old Ferrara and trained her daughters in other paths than those of Italian tradition.

From the days of Battista di Montefeltro, the court of Urbino fostered the spirit of the true Renaissance and sent forth devout women to rule the homes of Italy, or, after the example of Battista, to consecrate their talents and their virtues to the service of God in religion.

To this center of culture Battista Sforza, the great granddaughter of the first Battista, came from Milan as the wife of the "Good Duke Frederick." How Battista cared for her daughters, of whom she had eight, we can only conjecture, but when at length she gave to Urbino the long desired heir and passed away in fulfillment of her promise made to God, all Italy mourned her loss and sympathized with the grief expressed by the Good Duke: "For many reasons her death was a grievous vexation, for she was the beloved consort of my fortunes and domestic cares, the delight equally of my private and public hours, so that no greater misfortune could have befallen me."<sup>58</sup>

The spirit that reigned at Milan is evidenced by the piety of Bianca Maria Visconti, mother of Lodovico, of Ippolita and of six other children. When Lodovico was 5 years old and dangerously ill, his mother placed him under the protection of the Blessed Virgin and vowed rich offerings to the shrine of St. Anthony at Padua if her son should be spared. After his recovery she sent a life-sized silver image of Lodovico to Padua, with a set of vestments and altar plate for the Church of the Saint.<sup>59</sup>

The devotion of Bianca is in keeping with that of so many other Renaissance mothers whom we find making long journeys on pilgrimage to Loretto and other shrines to give thanks for favors obtained through the intercession of the Blessed Virgin and the Saints.

<sup>57</sup> Cf. Bertoni, *La Bib. Estense e la Cultura Ferraise*. Torino, 1903; Cath. Encyclopedia, Alexander VI; Gregorovius, *Lucrezia Borgia nach Urkunden und Korrespondenzen ihrer eigenen Zeit*. Stuttgart and Berlin, 1906.

<sup>58</sup> Dennistoun, *op. cit.*, I, 216.

<sup>59</sup> Cartwright, *Beatrice d'Este*, 14.

Long before the days of Savanorola, the Florentine mothers fulfilled the mission of apostles in their families. This is attested by one of his spiritual daughters in a letter written in May, 1496, in which she asks him to advise the maidens "whose judgment will lead them astray," as to the proper style of their new attire. After complaining that the zeal of the preacher has been directed more towards the welfare of the men and children than that of the women, she observes: "And since we have already labored and sown for a great while, it is needful to make sure that the enemy do not come and sow tares."<sup>60</sup>

The hymns composed by Lucrezia Tornabuoni, the wife of Piero de' Medici, and mother of Lorenzo, for her boys and girls, and for her devout friends, speak to us still of the care and affection with which she governed her household. Among these "laude" are two Christmas hymns, beginning: "Venite Pastori," and "Ecco il Re forte."<sup>61</sup>

Clarice Orsini, the wife of Lorenzo de' Medici, watched over her children with equal care as is plain from the complaint addressed to Lorenzo by Poliziano, the tutor of the future Pope Leo X. "As for Giovanni, his mother employs him in reading the Psalter, which I by no means commend. Whilst she abstained from interfering with him it is astonishing how rapidly he improved."<sup>62</sup>

That the virtues and graces of many of the Renaissance women were celebrated by Castiglione in the "Cortegiano," is more than fictitious evidence of their merits, if we consider the deep interest which this gallant historian of the Italian courts took in his own daughters and in their moral welfare.

After the premature death of his wife, Ippolita Torelli, he wrote to his children whom his mother was caring for at Mantua: "My Anna, who first taught me to use the sweet name of daughter, may your character be adorned with such moral graces that the beauties of your person may be excelled by that of your soul, and may be justly celebrated by posterity. And you, my Ippolita, whom I love so much for the sake of her whose name you bear, how pleasant it would be if, in the practice of virtue, you could surpass the sister who is so much your elder in years! But go on, both of you, as you have begun, and imitate the pattern held up

<sup>60</sup> Del Lungo, *op. cit.* Translated by Steegmann, 227.

<sup>61</sup> Tiraboschi, *op. cit.*, Vol. VI, Pt. III, p. 848; Hare, *Most Illustrious Ladies of the Italian Renaissance*, 57. London and New York, 1904.

<sup>62</sup> Hare, *ibid.*, 67.

before your eyes by her who has nurtured you since your mother died, when you were too young to mourn her loss, so that all may with one voice exclaim how close a likeness you bear to her."<sup>63</sup>

It was but natural that the Italian woman should take so active a part in the Revival of Learning. Her position in the home and in society had secured a development of her mental and moral powers sufficiently strong to render both safe and profitable to her the new conditions brought about by the Renaissance.

Since the advent of Christianity man had treated her with the respect and confidence inspired by his faith and all the great teachers of the Church had labored for her spiritual and intellectual advancement. To her St. Peter imparted wisdom and knowledge through his guidance of St. Petronilla and her companions; St. Paul expressed Christ's attitude towards her in his Epistle to the Galatians<sup>64</sup> and upheld her dignity by his example to the Romans;<sup>65</sup> St. Ambrose, St. Jerome and St. Augustine devoted themselves to her interests, especially in their literary labors.

Later ages inherited this spirit and passed it on to the Renaissance. When Dante sings of the old Testament models of perfect womanhood it is with the voice of St. Bernard<sup>66</sup> and his homage to Beatrice is that of medieval knighthood, a homage inspired by Catholicism.<sup>67</sup>

By responding to the teaching of the Church and reciprocating the confidence placed in her, the Italian woman had become worthy of her destiny and had handed down from generation to generation the wealth of virtue and knowledge inherited through the Gospel.

The numerous moral treatises addressed to the medieval woman

<sup>63</sup> Cartwright, *Baldassare Castiglione*, II, 394. London, 1908.

<sup>64</sup> III, 28.

<sup>65</sup> *Rom.*, XVI.

<sup>66</sup> *Paradiso*, XXXII.

<sup>67</sup> "O Donna, in cui la mia speranza vige,  
E che soffristi per la mia salute  
In Inferno lasciar le tue vestige;  
Di tante cose, quante io ho vedute,  
Dal tuo potere e dalla tua bontate  
Riconosco la grazia e la virtute  
Tu m'hai di servo tratto a libertate  
Per tutte quelle vie, per tutti i modi,  
Che di ciò fare avei la potestate."

*Ibid.*, XXXI, 79.



reflect her condition and character and the trend of her mental activities, as well as the solicitude of her spiritual guides. The Houses of Anjou and Aragon found direction for every duty and occupation in such lessons as those contained in the "Speculum Dominarum" of Durand de Champagne<sup>68</sup> and the women of Northern Italy had for their guidance such teachings as we find expressed in the "Del Reggimento e Costumi di Donna" of Francesco da Barberino.<sup>69</sup> These and the many other "mirrors for ladies," published before the time of the Renaissance, treat for the most part of morals and manners, but they contain also advice on reading and on the acquisition of the knowledge suitable to their readers' station in life. That they were read and disseminated by the women to whom they were addressed is evident from their wide circulation, but they did not constitute the entire library of the medieval household. The frequent mention in these treatises of topics from the Holy Scriptures and the Fathers, and from the Classics, supposed on the part of the reader a more or less familiar acquaintance with such topics, and the human element was further supplied by popular versions of the Carlovingian and Arthurian legends, afterwards cherished as heirlooms in the Renaissance household.<sup>70</sup>

The sympathy with the past greatness of neighboring nations which these medieval tales created, fostered the spirit of patriotism and, by turning attention to her own great past, helped to prepare Italy for the New Learning. At the same time these legends inspired a greater interest in the things that pertain to humanity, and this interest manifested itself in a taste for the heroic in literature and in life.

But the leaders of pedagogical thought, while realizing that a rich field of culture had been opened up in the revival of the classics, realized, too, that Arthur, in yielding place to Aeneas, had withdrawn the Christian element in which his humanity was steeped, and that that element had to be supplied by other means. Entering the movement with an earnest Catholic spirit, these humanists became the instruments in the hands of the Church for bringing about the adjustment to the new conditions. How to adapt the study of the classics to the needs of the Christian

<sup>68</sup> Manuscripts Latins 6784, Bibliothèque Nationale, Paris. Cited in Hentsch, *De la Littérature Didactique du Moyen Age*, 99. Halle, 1903.

<sup>69</sup> *Opere Volgari*, II. Bologna, 1875; Hentsch, *op. cit.*, 104.

<sup>70</sup> Cartwright, *Beatrice d'Este*, 38.

youth's mental and moral development and at the same time guard against its abuse, became, therefore, the question of first importance.

To aid in the solution of the problem the humanists hastened to give public expression to their personal views and at the same time to expound the principles of action adopted by the new system. All that was essential or useful in the older theories was to be retained. Like Dante and Petrarch, these men were of both the past and the future and their mission was to harmonize the two. Their work was not to be one of demolition but of repair and addition. To them the first essential in the old order was religion, with its accompanying code of Christian morality. This foundation undisturbed, the remedying of defects, the extending and beautifying, would be welcomed by them with enthusiasm.

The attitude of this school of humanists toward the new studies is defined by Pier Paolo Vergerio<sup>71</sup> in his treatise addressed to Ubertinus of Carrara, about the year 1405:

"We call those studies liberal which are worthy of a free man; those studies by which we attain and practice virtue and wisdom; that education which calls forth, trains and develops those highest gifts of body and of mind which enoble men and which are rightly judged to rank next in dignity to virtue only. For to a vulgar temper gain and pleasure are the one aim of existence, to a lofty nature moral worth and fame. It is, then, of the highest importance that even from infancy this aim, this effort, should constantly be kept alive in growing minds."<sup>72</sup>

The chief concern of the humanist was to gain control, not only of the first efforts of the child, but of the earliest influences brought to bear upon its development. To the practical educators of the system, the teaching profession was a noble vocation and they devoted their best energies to the training of children, even very young children, making no distinction of age or of sex. To them the child was a child of God, therefore there was "neither male nor female."

From this same principle sprang the choice of the initial field of action determined upon by the humanistic school. Previously existing conditions and the conditions peculiar to the Revival, led

<sup>71</sup> Professor at Florence and Padua. Cf. Woodward, *Vittorino da Feltre and Other Humanist Educators*. Cambridge, 1912.

<sup>72</sup> "De Ingeniis Moribus," Basileae, 1541. Translated by Woodward, *op. cit.*, 102.

the new system first to take up its labors among the daughters of the ruling classes, before passing on into the convents and down among the masses. The courts had become the centers of interest in the new studies through the patronage secured from the nobles by the initiators of the Renaissance.<sup>73</sup> It was consequently imperative for the educational system first to provide these courts with teachers who were alive to the dangers of the movement as well as to its advantages.

The custom of employing governors for the children of the household was a long established one in Italy.<sup>74</sup> This fact determined the nature of the new teaching body so far as it concerned the private domestic schools. In other private schools existing in the duchies and in the republics, like Venice and Florence, similar conditions obtained.

Men, therefore, and for the most part laymen, became the initial working factors of the system. These trained schoolmasters secured the positions of governor in the families of wealth and distinction, or established independent private schools. When the good will of the princes gave them an opportunity of extending their influence to families connected with the courts or dependent upon them, they established more pretentious palatial schools.<sup>75</sup> In these schools the instruction given to boys and girls had many features in common.

In his treatise<sup>76</sup> published in 1405, the same year as that of the appearance of Vergerio's, Leonardo Bruni D'Arezzo,<sup>77</sup> Chancellor of the City of Florence, announces the attitude assumed towards woman's education under the new system. Addressing his treatise to Battista di Montefeltro,<sup>78</sup> the author first commends her singular learning and exhorts her to further effort. He then outlines a course of study suitable for a woman moving in the society of scholars and sharing in their literary pursuits, and incidentally

<sup>73</sup> Cf. Burckhardt, *op. cit.*; Symonds, *ibid.*

<sup>74</sup> Cf. McCormick, *Education of the Laity in the Early Middle Ages*, 21. Washington, 1912.

<sup>75</sup> Cf. Tiraboschi, *op. cit.*, Vol. VI, Pt. III; Rosmini, *'Idea Dell' ottimo precettore, nella vita e disciplina di Vittorino da Feltre e dei suoi discepoli, Libri quattro.* Milano, 1845.

<sup>76</sup> "De studiis et literis," Parisiis, 1642. Translated by Woodward, *op. cit.*, 119.

<sup>77</sup> Cf. Pastor, *Geschichte der Päpste*, I, 37; Tiraboschi, *op. cit.*, Vol. VI, Pt. III, 845.

<sup>78</sup> *Supra*, 7ff.



formulates theories intended to guide the instructors of such girls as were under humanistic influence and training.

Public interest having been thus aroused by the theorists, the task of testing out in the classroom the general principles adopted by the system devolved upon the practical educators. The methods employed to this end by Vittorino da Feltre and Guarino da Verona<sup>79</sup> coincide with the aims of the leading theorists and seem to justify the conclusion that the general body of tutors trained like themselves in the universities or under famous scholars followed the same system of instruction.

In the humanistic schools thus founded, while boys and girls were taught side by side and by methods practically uniform, yet in the general choice of subject matter a marked distinction was made between them. This distinction was based on the fundamental principles of Humanism, prominent among which was that of deference to the claims of individuality.

Apart from the attention bestowed upon each girl in accordance with her special gifts or deficiencies, the humanist took into consideration, not only her future mission in Renaissance society, but her personal vocation as well, and to this end ministered to her intellectual and moral needs. Not unfrequently the girl's special vocation was early determined by her parents, who, in exercising the right of giving in marriage, destined her not only to a particular state of life but to definite surroundings and to a definite sphere of future activity.

To these considerations, more or less accidental, were added those arising from the peculiar interpretation given by Humanism to the universal principle that true education is preparation for life and for the life to come. With the humanist, such as we are considering him, life here must be lived "happily and beautifully," as well as "usefully," but, too, the happiness of the Future Life must not be lost sight of.

To attain this manifold end, therefore, the new system first provided for the girl a basic training in the classics, identical with that of the boy, as a means of similarly developing her faculties, and imparting to her the necessary power in the acquisition of further knowledge. This end reached, the nature and degree of exercise in other forms of mental activity should be determined by her peculiar needs.

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<sup>79</sup> Cf. McCormick, "Two Catholic Medieval Educators," *Cath. Univ. Bulletin*, October, 1906, April, 1907; Woodward, *op. cit.*; Rosmini, *ibid.*

## THE POETRY OF ROBERT HUGH BENSON

It seems only a day since the Passion Sunday of that parting from him forever on this earth—yet it is two years: and so does the memory of him live with one and in one, an inspiration and a power that quicken the heart and abide, timeless, in the soul. To pick up any of his books, as “Oddsfish!” this very morning, or his “Poems” on this rainy April afternoon, is to come again and again upon little things, an animated turn of phrase, a happy fancy, a pungent retort, or a bit of charming autobiography, out of which the lineaments and stature of the man emerge in sunlit distinctness. It is credible that the flame in him leaped forth to union again with the Heart that fired it; yet it is equally credible that his spirit still survives amongst us—survives in an energy and a force that widen and deepen through the circles of those who unforgettably knew him, of those who have read him and taken inspiration in the reading, to those who yet will read him and know him and venerate him when our present troubled hour is long since tranquil beneath the green of many Springs.

In him one wonders which of the two worlds lay nearer to his soul—our own busy, restless, prideful, lovable abode of humanity—or the yet busier realm where the Creator is, and time, His creation, is not; busier because intent, with all its simple being, upon eternal things. Benson threw himself eagerly and radiantly into the one, acutely conscious always of the other, conscious to the very moment when his angel summoned and he “flung himself passionately on God.” “He hurried away with the paradox, which he loved to say his life was, still startling; a hundred promises unfulfilled. Trust death, nor be afraid. We in our fashion have the right to speak as if a future were yet all before him; he, in his spiritual mode of consciousness and action, is a more present force in the series of our days than even when he was visible amongst us, playing with life’s manifold gifts; catching hold of hand after hand and passing each on to God, if he would but go, and himself hastening toward God.”<sup>1</sup>

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<sup>1</sup>“The Life of Monsignor Robert Hugh Benson,” by Father Martindale, S.J.

"To be the poet of the return to Nature is somewhat," said Francis Thompson, "but I would be the poet of the return to God." And in a sense Benson, too, though possessed in only a very simple and quiet measure of anything akin to Thompson's lyric genius, was yet a poet of that same ideal. It was the return in his own soul that Benson sang, and his singing has not gone out upon the dark—unless it be that dark which is closest to the light, wherein at last the Master's footstep falls ringing within the cloister of the heart. In still another sense, likewise, was he the poet of the return to God; it was for the benefit of Mr. Norman Potter's Homes for Boys that he consented to put into the literary market these heart-searching verses of autobiography. Truly they are autobiography, and read in almost any order of arrangement they tell a wondrous story that lies open and manifest on every page. As Mr. Wilfrid Meynell observes, in his subtle introduction to the slender volume, "They are very intimate; and as such are proper to poetry even in the case of a writer who had not specially studied the mechanism of poetry as his medium." Surely if poetry is at all the art of expressing truth, beauty, and human experience in rhythmical, and usually metrical, language, with direct appeal to the emotions and the imagination, then Robert Hugh Benson has written poetry and may take his place in that group of Cambridge religious poets whose crowning glory is Richard Crashaw.

There are several interesting resemblances between Crashaw and Benson, apart from the fact that both were members of the same University, both were converts to Catholicism, both received ecclesiastical preferment, and both were deeply stirred by the beauties of ritual and the glories of Gothic architecture. Like Crashaw, Benson had belonged to the most advanced wing of the Anglican Church, and Father Maturin, then a Cowley Father, for a time stood in much the same relation to Benson's spiritual progress as did Nicholas Ferrar to Crashaw's. The best understanding of the exact nature of this influence may perhaps be had from that remarkable romance "John Inglesant," of which Crashaw's life is seemingly the inspiration. Benson came upon it in London, while studying there with the intention of entering the Indian Civil Service. It laid



strong hold on his youthful imagination, and unquestionably ranks among the dominating influences that lead him into the Church. Apparently it brought to focus, and concentrated for him, his vague religious emotions—certainly for a time it affected him deeply :

"The revelation of the Personality of Jesus Christ came to him literally like the tearing of veils and the call of a loud trumpet and a leaning forth of the Son of God to touch him. The veils swung back again, and silence was once more to swaddle his soul into inertia; but virtue had gone forth and without his realizing it, his life would appear to have been poised round a new axis; its centre of gravity was shifted, or if you will, the notion of the dominancy of Jesus, having sunk into his sub-consciousness, worked there in silence until in due time it revealed its adult significance."<sup>2</sup>

To be sure, as Wilfrid Meynell pointed out, "his matured taste turned elsewhere;" and it is significant of Benson's realization of the spiritual force of poetry that he should come to consider Francis Thompson's "The Hound of Heaven" as "the most valuable auxiliary of the missionary priest in his work for the conversion of England" (a happy, if unique, conception of a possible sacramental function for the greatest of Thompson's odes!). Some of Benson's verses, moreover, in tone and spirit and lyric quality, are distinctly reminiscent, in a very worthy way, of Crashaw's earlier style. Indeed the following lines from "Lectori," the preface to the 1634 edition of Crashaw's "*Epigrammatum Sacrorum Liber*," (as translated here by Doctor Grosart), could readily be accepted as Benson's for their fervour and intensity and poetic manner;

. . . "What my soul pants for, and still drinks  
And drinks, and thirsts, and never thinks  
To get enough, O give, still give.  
Thus would I die; thus would I live.  
Transfix this heart, Child: howso'er  
Thou comest,—crown'd with thorns and bare,  
Or great with the awful heraldry  
Of nail and spear for Faith to see;  
Or greater still, on the holy rood  
Wet with the terror of Thy Blood;  
Or great'st of all, Thyself alone  
In meek might of Thy Passion,—  
Still pierce this heart; O pierce it, Child . . ."

<sup>2</sup>Martindale, op. cit.

Witness the lines from Benson's "The Invitation:—"

. . . "Come as Thou wilt, but come, Lord, come.  
Do Thine own pleasure. Surely, Lord,  
Thou art full free to come and go,  
To lift my sorrow by a word,  
Or pierce me with a sudden sword,  
And leave me sobbing in my woe." . . .

Remark especially the sonnet "Contrition," the second of the series of two entitled "Plead Thou My Cause":

"Plead Thou my cause; yet let me bear the pain,  
Lord, Who hast done so much to ransom me,  
Now that I know how I have wounded Thee,  
And crucified Thee, Prince of Life, again.  
Yea, let me suffer; Thou wilt not disdain  
To let me hang beside Thee on the Tree  
And taste Thy bitter Cup of agony.  
Let it not be that Thou hast died in vain.

Ah, awful Face of Love, bruised by my hand,  
Turn to me, pierce me with Thine eyes of flame,  
And give me deeper knowledge of my sin.  
So let me grieve; and, when I understand  
How great my guilt, my ruin, and my shame,  
Open Thy Sacred Heart and let me in!"

Truly this man died through love of God, and surely God's countenance was not withheld from the soul that prayed—in "Visions of the Night"—

. . . "O Lord of Light, who gav'st me breath,  
And set'st my spirit ill at ease  
Within the body of this death,  
What means this dreaming rush and rout—  
These phantasies  
Born from within and seen without? . . .

Why coms't Thou not Thyself, O Lord,  
To still the tossing of the brain,  
And calm with one imperious word  
This storm of fancy under Thee,  
And yet again  
Bid peace, as once in Galilee?

Come, Lord; and if through toilsome days  
I pray in dumb perplexity,  
And strive to lift my wearied praise,—  
Yet let me rest when night is deep,  
And look on Thee  
The Lord of waking and of sleep."

The wearied praise of him who never tired! It must have echoed in his ears with a solemn sweetness, in Heaven's court, amid the depths of that night wherein no man shall labour and in which at last he found his fullest life.

That other night, the night spoken of by St. John of the Cross, wherein the contemplative soul may look on God, is revealed in a superb flash of mystic and poetic insight in a flaming lyric of almost unbearable intensity—"The Teresian Contemplative." To bring home to oneself the poem's innermost meaning, Crashaw's hymns in honour of St. Theresa should likewise be read, and pondered. Like Crashaw, Benson too was a lyric contemplative. It is in "The Ascent of Mt. Carmel" and "The Obscure Night of the Soul" that St. John of the Cross speaks of three steps up which all contemplative souls must pass, three nights of darkness and deprivation. The first is that of ordinary detachment, of abandonment of one's physical likes and dislikes. The second is that of mental detachment from all imaginative thought. The third, which is the most profound darkness of all, demands the renunciation of Divine communications, visions and messages. And there, "where none appears," Christ the Lord comes to His beloved! Crashaw and Benson both realized that only by being a scholar of this new night of primeval darkness could one come forth master of the mystic day whose Light is the beauty of God's countenance. Above all else, of course, did they realize and declare the necessity of practical devotion, knowing full well



that faith, and not insight, was the foundation of the necessary virtues, inasmuch as faith was the common road which all must travel, while mysticism was the further path that only the more puissant soul could tread to absolute Transcendence:

"She moves in tumult; round her lies  
The silence of the world of grace;  
The twilight of our mysteries  
Shines like high noonday on her face;  
Our piteous guesses, dim with fears,  
She touches, handles, sees, and hears.

In her all longings mix and meet;  
Dumb souls through her are eloquent;  
She feels the world beneath her feet  
Thrill in a passionate intent;  
Through her our tides of feeling roll  
And find their God within her soul.

Her faith the awful Face of God  
Brightens and blinds with utter light;  
Her footsteps fall where late He trod;  
She sinks in roaring voids of night;  
Cries to her Lord in black despair,  
And knows, yet knows not, He is there.

A willing sacrifice she takes  
The burden of our fall within;  
Holy she stands; while on her breaks  
The lightning of the wrath of sin;  
She drinks her Saviour's cup of pain,  
And, one with Jesus, thirsts again."<sup>3</sup>

That holy thirst was Benson's, too, and in the last stanza of another poem, "A Halt," all the ardour of his being and fervour of his soul are poured out in longing to penetrate beyond the veil:

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<sup>3</sup>"The Teresian Contemplative," "Poems," p. 43.

“ . . . ah, dear Saviour, human-wise,  
I yearn to pierce all mysteries,  
To catch Thine Hands, and see Thine Eyes  
When evening sounds begin.  
There, in Thy white Robe, Thou wilt wait  
At dusk beside some orchard gate,  
And smile to see me come so late,  
And, smiling, call me in.”

“He lived, I am sure,” wrote Arthur Christopher Benson in “Hugh: Memoirs of a Brother,” “always looking forward and anticipating.” The satisfaction of his soul lay only in closer and closer union with God, and, in his ministry, with God’s creation—humanity. Everything that would promote that union he seized upon eagerly, and Nature made him aware of God in her own way with a vividness that only the Mass itself surpassed for him. Take the lines in “Fulfillment”—beneath whose title is the significant inscription, “Fecisti nos ad te et inquietum est cor nostrum donec requiescat in te”—lines whose picturing power is surely authentic poetry:

. . . “Come, lift thine eyes from out this dark unrest  
Beyond the bitter mist of tears and blood!  
Above the vivid fury of the west,  
With radiance softly keen,  
Incredibly serene,  
A star swims high above the phantom flood,  
Till in an ordered glory, star by star,  
Leaps into life the wonder of the sky;  
And in dark vaults, immeasurably far,  
The splendour spreads and breaks,  
And all wide heaven awakes  
And earth’s disorders and her tumults die.

Come, lift thine eyes from that disordered heart—  
Pities and passions, half-born treacheries,  
Follies and sudden prudence—come apart  
And watch the dark unfold  
Her myriad gates of gold  
Till all thy wailing into wonder dies!” . . .

Like all those given the grace of insight, he saw in symbols their outward sign of an Immanent God—and this, together with his love for the sea and the autumn sunshine and the flowers, is the message of the sonnet "At High Mass:"

"Thou Who hast made this world so wondrous fair;—  
 The pomp of clouds; the glory of the seas  
 Music of water; song-birds' melody;  
 The organ of Thy thunder in the air;  
 Breath of the rose; and beauty everywhere—  
 Lord, take this stately service done to Thee,  
 The grave enactment of Thy Calvary  
 In jewelled pomp and splendor pictured there!

Lord, take the sounds and sights; the silk and gold;  
 The white and scarlet; take the reverent grace  
 Of ordered step; window and glowing wall —  
 Prophet and Prelate, holy men of old;  
 And teach us children of the Holy Place  
 Who love Thy Courts, to love Thee best of all."

In the last lines, as in other places in his poetry—for example, in "Christian Evidences," there are adumbrated to us characteristics which conceivably might be misunderstood in the final estimate of his personality, characteristics thus admirably set forth in Father Martindale's "Life:"

"There was in Monsignor Benson an instinct which made him 'regard even religion somehow as a game, a sport. . . . Outrageous as this may sound, I am sure of it.' . . . But 'he who has found sweetness and truth in the formulæ he uses about God, and the symbols of the high sacraments of God, and suddenly catches sight of the splendors for which they stand, . . . may burst into joyous laugh—a laugh, for he sees how enormously inadequate they are . . . a joyous laugh because they already are so good, and promise what is so much better. In moments of this abrupt realization that 'God's in His Heaven!' . . . Hugh would literally break into a laugh and hug himself, and cry out to friends: 'Oh, my dear; isn't it all tremendous? Isn't it sport? Isn't it all huge fun?'"

Yet, as still others of his lyrics reveal:

"All his life Hugh Benson was followed continuously, in his mind, by the awareness of a Fear . . . Fear, *as such*, and not fear of this or that: Fear which is essentially 'the denying of the succors of thought' . . . Now Greek . . . tragedies were described by Aristotle . . . as a Purge of Fear and Pity. Some at least have held that



the philosopher believed all human creatures to be the better for periodical explosions of the two passions. They are to be conceived almost, as swelling within the soul, until they need an outburst, else they will fester and slay the soul, or break forth harmfully. A harmless occasion for their externalizing was therefore engineered for them. I would suggest that Benson, probably quite unconsciously, provided himself with all sorts of strange opportunities for fear, that his *fearing faculty*, so to say, might have sufficient exercise, and leave him in regard to all that mattered more at peace . . ."

This apprehensiveness is at close quarters with us in "Visions of the Night." It is again envisaged in "Savonarola Moriturus," perhaps the most dramatic of his poems outside his plays: the fear of weakness, or despair, overcoming final perseverance when face to face with death, especially death by martyrdom. The very idea of martyrdom fascinated him, him who literally burned out his own life in utter unflinching devotion to the cause in which he had enlisted. Physical exhaustion was the regular price of all his successes, and he paid it gladly, smilingly, painfully, to the very end, paid it to achieve the Reality of which he wrote (in "Spiritual Letters")—"The secret of all progress in religion, art, learning, and everything else, is to have an ideal toward which one works. It is that, surely, that it is meant by the Kingdom of God being within us; it is within us as an Idea, before it becomes without us as a Reality."

"One passage in "Savonarola Moriturus" is especially self-revealing, and that for a reason it is now no breach of decorum to set forth. A year or two before his death he talked with a neophyte on the sacrifices one might have to make for the Faith. "And are you sure you would make them all?" he was asked. His reply was that he would like to say "Yes," but that he dare not answer for what he might be made to yield under bodily torture. The first four lines of the second stanza of the Savonarola poem are the more poignant for this modesty of the author's own estimate of his powers of endurance, powers which he thenceforth put to sharp apprenticeship and test, passing out, not vanquished, but victor."<sup>4</sup>

"Faint heart, poor soul," do they say, "to recant at a pain,  
To repent at the turn of a screw!"

Ah, I ask pardon of God again and again,  
And pardon from you!

Can the brain balance and weigh when the sinews are rent,  
Is there room for agony there?

What if the lips have lied, did the heart consent  
In that night of despair?  
Slow rocked the rafters above as I blinked in my pain  
With the tears and the sweat in my eyes;  
Torn was my heart on the rack, and entangled my brain;  
Is there cause for surprise?"

This might almost be an utterance of the Benson of "Come Rack! Come Rope!" instead of the voice of Savonarola speaking through the clamour of the mob gathered in a public square of Florence to witness his execution. Of the racking scene in the novel, Benson wrote: "It seems to me, who have never been on the rack, that I have succeeded pretty well in writing down what the rack must have felt like, and the mental states it must have induced. When I had finished writing that scene, I was conscious of very distinct, even slightly painful, sensations in my own wrists and ankles." In the poem, Savonarola's pathetic question "Is there cause for surprise?" bespeaks the humanness and generosity of Benson's sympathy and understanding, which are revealed again in a fragment from a succeeding stanza:

"the wisest man errs  
The surest foot slips."

His own heart had been upon the rack, and the triumph of the ordeal was that it opened that heart all the wider to a world against which it never had been closed. It was his joy, and his vocation, afterwards, to help others through their torment, to aid them from that point beyond resistance which the soul must inevitably reach in a conflict with its God. He knew how tremendous a surrender that tremendous lover demanded. "I believe," one wrote timidly to him, in later years, "that if only I could find myself in Catholicism, I could swim." "Then for God's sake," he answered, "jump!"

In "Lines—written before August, 1903," previous to his reception into the Church, one passage affords an insight into his soul at that crisis of his life which perhaps nothing else possibly could give so well:

"I cannot love, my heart is turned within  
And locked within; (Ah, me!

How shivering in self-love I sit) for sin  
 Has lost the key.  
 Ah! Sacred Heart of Jesus, Flame divine,  
 Ardent with great desire,  
 My hope is set upon that love of Thine,  
 Deep Well of Fire."

Never did that hope falter, even when it cried out in "The Priest's Lament," of a later date:

"Lord, I am near to die,  
 So steep the hill,  
 So slow the wheels, so feeble I,  
 The halting place so far above.  
 Art Thou indeed a God of Love,  
 And tender still?"

For, swift and sure and comforting came the answer:

*"Son, turn a moment, see  
 Is that blood thine?  
 Who is it shares thy yoke with thee,  
 Treads foot by foot with thee the road?  
 Whose shoulder bears the heavier load—  
 Is it not Mine?"*

The informing theme of all Benson's poetry is the full consciousness of God's love and of His divine presence. It makes his song piercingly lyric to an almost insupportable degree, so real and vivid is its emotion and its spirituality. He says chiefly things one knew but could hardly express. "After a Retreat," for instance, is but the summation of the common experiences of that religious withdrawal and meditation, yet somehow it seems wonderfully fresh and new, especially in the stanza:

"What hast thou felt today?  
 The pinions of the Angel-guide  
 That standeth at thy side  
 In rapturous ardours beat,  
 Glowing, from head to feet,  
 In ecstasy divine?  
 Nay,

*This only have I felt, Christ's hand in mine."*



The retreats and sermons that he preached will never be forgotten by those who heard them—nor the optimism which he inspired, the religious courage he aroused, and the conviction of triumph in failure provided one arose Godwards after a stumble or a fall. Love's arrogance was beautiful to behold in him! And all of this, and much more, may be found in "Christian Evidences," the lyric that of his entire poetry comes closest to belonging among his sermons. It is his retort to the Higher Critics, and might fittingly serve as a preface to "The Religion of the Plain Man." Here "he gets back to his intuitions; to that which made him, ardent investigator though he was, ever in closer touch with the simple than with the scientific—back to that *witness within himself* which Christ promises and gives to all His own":

"Nay then, if proof and tortured argument  
Content thee—teach thee that the Lord is there,  
Or risen again; I pray thee be content,  
But leave me here  
With eye unsealed by any proof of thine,  
With eye unsealed to know the Lord is mine."

That the letter killeth but the spirit giveth life, was part of the very foundation of Benson's whole attitude of mind. He had that largeness and humility of spirit that blossomed so in the Middle Ages into a mode of life and a habit of thought that were at once natural and reticent, that were chivalrous and simple, that could forget themselves in merriment, and remember, also merrily, in the carols of Christmas morning. In such a spirit did Benson conceive "A Christmas Carol," perhaps the most artistically complete and perfect of his verses, for certainly it is the sheerest and truest lyric of them all, and is in the highest and best poetic tradition. It is one of the most human and lovable of the portraits of Joseph and of Mary that have been drawn in song (though he caught the inspiration again in the lines on the Annunciation—"In the Month of May"). It cannot be quoted from; it must be read in its entirety for its full beauty to come thrillingly and gloriously home.

Aside from several superb phrases of affection on the part of Mary and of Joseph "on the road to Bethlehem" in the Carol, but one poem in the book deals specifically with human love, and that is the "Wedding Hymn"—a quiet, tender prayer and blessing on two souls forever sacramentally one. To Benson, human love was essentially of the nature of eternal things, and purity, as he conceived it, "was white indeed, but not snow-white so truly as white-hot." And again, on another occasion, speaking of self-discipline, "Don't mistake 'God is Love' for 'God is Good Nature.' Love is terrible and stern."

There was no inertia in Benson's temperament, and to a degree this reacted unfavorably on his books. In contrast to Hilaire Belloc's conviction that "Inertia is the breeding-ground of inspiration," it was almost of necessity to Benson to be constantly at concert pitch. Yet to another degree the reaction was very favorable indeed—for it brought all of his personality into full exercise, and writing became a game which he played with all his might. His work is a personal confession; it bodies forth his own dreams, his own dilemmas, his own certainty that the Catholic philosophy of life here and hereafter was the only thing worth writing about. Everywhere in his books he was purposeful, and that purpose lay ultimately Godward. Into his lyrics he fairly poured the very hottest and most intimate of his energies, leaving to us almost an autobiography rather than a book of poetry: and primarily as the silver thread on which some of the rarer jewels of his life are strung, should his poems be interpreted.

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## SOME RELATIONS BETWEEN THE CATHOLIC SCHOOL AND THE PUBLIC SCHOOL SYSTEM<sup>1</sup>

Catholic schools exist because the Catholic Church and our Catholic people are not satisfied with the education given in the public schools of the country. This, however, does not imply that Catholics cease to be interested in the public schools or that they fail in appreciation of the splendid efforts that are being made by the public schools of the country. It simply means that existing conditions make it impossible for the public schools to attain essential aims in the Catholic scheme of education.

There are many things in which the Catholic schools and public schools meet on common ground. But even here the work of the two school systems is not the same because the systems differ in ultimate aims, in methods and in many other essentials. The Catholic Church recognizes the right of the State to safeguard vital interests of the State and the Catholic school, if it is to exist in the land, must prove itself efficient in safeguarding these same interests no less sacredly than in safeguarding the specific interests of the Catholic Faith.

If it be the business of education to adjust the child to the environment of adult life, then the school in its methods and in its various activities must reflect the religious, social and economic conditions of the times. With the change from a tool age to a machine age, through which we have just passed, there must come a corresponding change in the education that will adequately equip the child to take his place in the new industrial world that confronts him. With the spread of education and the rise of democracy, social conditions are being revolutionized and demand a corresponding change in the work of the school. Nor do the changes in religious belief and religious practices make a less imperative demand on the school for a preparation of the pupil than will enable him to retain his belief in God and in the great fundamental religious truths on which all Christian society rests.

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<sup>1</sup>Paper read at the annual Convention of the Catholic Educational Association, Baltimore, June, 1916.



The demands for change made upon the school by the adult world make it necessary for the philosophy of education to re-examine and reconstruct its system of educational aims. Accordingly, in current manuals and educational periodicals we find illuminating discussions of such topics as "The Cultural Aim versus the Vocational Aim," "Educating for Industrial Efficiency," "Educating for Economic Efficiency," "Educating for Social Efficiency," "Educating for Complete Living," etc. Are each of these aims ultimate? Are some to be regarded as means to the attainment of higher aims, or along what lines may we look for a reconciliation and adjustment between apparently conflicting aims? These are problems that are at present engaging the attention of all students of the philosophy of education.

Under the manifold changes of curricula, of methods and of aims in our educational work there are some things that remain permanent because they correspond to the permanent and unchanged conditions of the adult world. Whatever views may be entertained by different schools of philosophers concerning the relative value of the various aims which we have just mentioned, there is practical unanimity that under a form of government such as ours education for worthy citizenship must maintain its place in every school that undertakes the training of the future citizens of the republic.

Our public school system has been created by the State and it is being maintained by our taxpayers precisely for the attainment of this aim. The masses of our people are not born to be subjects governed by a ruling class. The perpetuity of our free institutions and the permanence of our Government demand that our children after leaving school shall take their places in the body of citizens who are capable of enacting just laws, of administering them wisely, and of obeying them faithfully. Ours is a Government of the people, for the people and by the people.

The State supports its schools to the end that the children may grow up into self-supporting, self-respecting and efficient members of society; into men and women who, instead of becoming a public burden, will contribute their share to the public welfare; into men and women who, instead of demanding

armed force to prevent them from indulging in acts of dishonesty, will promote public morals by the integrity of their own lives; into patriotic citizens who will be ever solicitous for the public welfare and who will always place the public good above all private gain. In a word, the ultimate aim of State education is, and must always remain, to educate for citizenship. As far as the State is concerned, all other educational aims are either indifferent or secondary, but she must insist upon education for citizenship not only in her own schools but in all other schools which undertake to train her future citizens.

In the early days of the republic there were no State schools. Children attended either private schools or schools supported and controlled by the various religious denominations, and while, at the present time, the public school system has grown out of all proportion to the other school systems, Catholics have not ceased to build up and to foster their own system of schools, because the Church is not satisfied with the results produced by the State schools. The Church has never accepted education for citizenship as the goal of the educational process, and she never can accept it as the ultimate aim of the education given to her children. The Church recognizes in each child a future citizen, but she also recognizes in him a child of heaven who must grow to maturity and live out a brief span with his fellows in the industrial, social and civic environments of his day and country. She accepts as perfectly valid such educational aims as "social efficiency," "industrial efficiency," "complete living," and she recognizes the indispensable necessity of educating for citizenship, but she does not and she cannot accept any of these aims as ultimate, because her vision of life is not bounded by the grave. In her eyes the brief span of this life is but a preparation for a richer and fuller life with God which will endure throughout an endless eternity.

The Church and the State do not and from the very nature of the case they never can meet in the educational field on equal terms. They are not competitors in any strict sense of that word, or rivals, but neither can they be indifferent to each other. Each has vital interests in the child which must be safeguarded. The State must see to it that the child is properly trained for citizenship, and the Church must see to

it that her children are adequately trained for membership in the kingdom of God.

The ultimate aim of the Church in education does not lie within the scope of the State schools. The State has, in fact, neither the authority nor the means of attaining this end, hence the schools created and maintained by the State cannot be accepted by the Church as competent to educate her children.

The converse of this situation, however, is very far from being true. The Church does include in her scheme of education every legitimate aim of the State. She not only includes educating for citizenship among the legitimate aims to be pursued in her schools, but she insists that this aim be always maintained and, from the abundance of her treasures, she enables her teachers to secure this aim far more efficiently than it ever can be attained in any merely secular system of education, no matter by whom such a system may be supported.

However clearly drawn the issues may be between the Church and the State in the field of education, and however evident it may be that the Church in her schools meets every legitimate demand of the State, the practical outcome of the apparent conflict of aims between the State schools and the Catholic schools is that, while all the taxpayers, Catholic and non-Catholic alike, support the State schools, the Catholic taxpayer, in order to attain for his children over and above what may be obtained in the public schools, the higher aims for which the Church of Jesus Christ must unceasingly strive, is called upon to build up and support a Catholic school system.

It is not the purpose of this paper to discuss the justice or the injustice of the outcome. We are concerned here with a single phase of the problem, namely, with the efficiency of the Catholic schools in meeting the demands of the State by educating for worthy citizenship as compared with the efficiency of the public schools in the attainment of the same object. If upon examination it should be found that the Catholic school is incapable of educating for citizenship or that it neglects its obvious duty in the attainment of this aim, it would become the duty of the State to interfere. On the other hand, if the Catholic school should prove itself capable and show that it does, in fact, attain the ultimate aim of State education as well or even better than the State system, then it is



obvious that the State should not only tolerate the Catholic school but it should as far as possible free the portion of the population which supports and attends the Catholic school from the burden of supporting public schools which, while less efficient in attaining the aim of the State, prove themselves wholly inadequate for the attainment of the higher aims maintained by the Church and cherished by the Catholic population.

In educating for citizenship what is it that the school should aim to accomplish? She should aim to send forth from her doors men and women who are possessed of certain well defined qualities which are essential to worthy citizenship and which for our convenience we may group under two heads. In the first of these should be placed knowledge and skill. The man who has been trained for worthy citizenship should possess skill in his chosen vocation whether this be manual labor, a mechanical art or a learned profession. Moreover, he should be in a position to avail himself of the elements of genuine progress which have been achieved by the race in his chosen field of labor and he should be a source of help and uplift socially and economically to the group of which he forms a part. What education should do in this direction is usually discussed under such titles as "The Cultural and Vocational Aims in Education," "Education for Economic Efficiency," etc. But intellectual endowment alone will not suffice for worthy citizenship, however necessary it may be as a constituent element thereof. A man of the highest intellectual development may be a professional criminal, a moral weakling or a depraved character.

In addition to the development of the cognitive faculties, training for worthy citizenship must include the development of a group of moral qualities, which are even more necessary than intellect or economic efficiency. Among these qualities the following six hold a conspicuous place:

1. The faith of man in his fellow man lies at the foundation of a democracy. Without this our social institutions, and the State itself, must cease to exist. The son who has no belief in his mother's virtue beyond that which would be established by evidence that would convince an indifferant or hostile jury is unworthy to bear the title of son. The husband who

has no belief in his wife and the wife who has no belief in her husband beyond that determined in a similar way renders marriage futile and home impossible. The success among the people of any movement for freedom or uplift depends upon the faith of the people in their chosen leaders. In our courts of justice our property rights and our lives rest upon our faith in the truthfulness of witnesses and the integrity of judges and jurors. Destroy public confidence in our merchants and in our bankers, in our social and religious leaders, and in our public officials, and all the institutions of the democracy would collapse. It is evident that the natural faith of man in his fellow men must take its place among the fundamental qualities of the worthy citizen.

Those who do not understand the teachings of the Catholic Church sometimes labor under the mistaken notion that there is a conflict, according to the teaching of the Church, between the natural and the supernatural, but in her teachings we find instead of conflict an insistence upon the natural as presupposed by the supernatural. The Church's ultimate aim is, indeed, the development of the supernatural virtues of faith, hope and charity, of poverty, obedience and chastity, but she demands as a prerequisite the development of the corresponding natural virtues and she lends to the teacher all the wealth of her supernatural treasures for the attainment of these ends. His efforts are to be reenforced by divine grace; his knowledge is to be strengthened by revealed truth; his motives are to be transfigured by supernatural sanction.

While the Church demands and secures the development of the supernatural virtues as a prerequisite and as a means to the securing of her own specific aims in the supernatural order, the State's aim does not reach beyond the natural. The virtues of faith, hope and charity, of disinterestedness, obedience and self-conquest as taught in the State schools neither presuppose nor secure the development of the corresponding supernatural virtues, and for this reason the teaching in the State schools is, and must remain, inadequate in the eyes of the Church.

The Church cannot consent to such a division of the work of education as would commit to the State schools the development of the natural virtues and reserve to the Catholic school

the development of the supernatural virtues. The unitary character of life and the inseparable relations of nature and grace demand that the natural and the supernatural unfold in the child's consciousness simultaneously and in their true relations. The natural and the supernatural in the virtues which she inculcates must function as one indivisible vital entity. The supernatural must ever strengthen and invigorate the natural. It must supply to the natural virtues an enriched source, a wider vision and a more efficient sanction.

Experience has abundantly shown that moral qualities cannot be taught after the manner in which the ordinary branches of the curriculum, such as mathematics, or physics, or literature, are taught. Moral qualities are not begotten of mere knowledge. Their absence may coexist with the widest knowledge, and they may be present in a preeminent degree where knowledge is meager. Moral qualities are vital entities and their production is subject to the law of homogenesis. Like begets like; virtue is lit at the lamp of virtue in the natural as well as the supernatural order. "Learn of me for I am meek and humble of heart." "Be ye imitators of me as I also am an imitator of Christ."

The force of example remains potent throughout life, but the younger the child the more completely is he controlled by imitation. This principle secures for him the beginnings of knowledge. It leads him into an understanding of many things and it is to it that the child is chiefly indebted for the moral qualities which determine his character. It is for this reason that such care is exercised in securing for our schools teachers of irreproachable conduct and attractive personality.

Since our main reliance in the production of these moral virtues in the children is the possession of them in a preeminent degree by the teacher, it will be necessary to examine the principle on which teachers are selected for the public schools and for our Catholic schools, and it will also be necessary to examine what each of these two systems offers for the maintenance and development of these virtues in the candidates whom they train for the profession of teaching and in the body of teachers who are actually carrying on the work of education.



While the public school in its search for teachers rejects all who fail to measure up to a reasonable standard of excellence in character and in morals, her only means of attracting men or women to the teaching profession is the salary paid. If the supply of teachers is insufficient, an increase in salary is offered. If higher qualifications are demanded, again an increase of salary is the only means at the disposal of the State for securing recruits for the ranks of her teachers. She desires for her teaching profession men and women who possess to a preeminent degree the quality of disinterestedness so that they may impart this quality to the future citizens of her republic, yet the only means at her disposal is to offer a personal reward. The motive of self-aggrandizement is thus proposed in order to attract teachers who should be possessed of the opposite quality of disinterestedness to a preeminent degree.

The converse of this procedure may be observed in the recruiting of the teaching force of our Catholic schools. The Church invites none to the ranks of her teaching communities who do not possess the quality of disinterestedness to such a degree as to enable the individual to renounce all temporary possessions, home, family, wealth, and to devote himself unreservedly to the good of others without personal earthly reward of any kind. Moreover, this attitude must not be a transient one in her teachers, for they are required to take a vow of poverty and to maintain it throughout life. In order to secure a proper attitude toward law the candidate for the teaching profession must not only be willing to obey the laws of the land and the commandments of the Church, but he must make a vow of obedience whereby he obliges himself throughout life to follow the counsels of perfection, the rule of his order and the command of his superior. Again, she welcomes to the rank of her teaching communities only those who possess control over their own passions to a preeminent degree, only such men and women as are willing and able to curb not only illegitimate ambitious impulses, but who are willing to renounce the highest privileges of life and to control the great and sacred impulses which lead to marriage and to parentage. Her candidates must, before entering the ranks of her teach-

ing communities, make vows of poverty, obedience and chastity and demonstrate by their conduct their ability to keep them.

2. Hope is scarcely less necessary to the citizen than is faith. A man marries and founds a home in the assured hope of its permanence. He plants his crop in the hope of reaping the harvest. He builds railroads, develops commerce, or establishes factories, in the firm hope of reaping the legitimate reward of his investments. Take away from him this hope, and not only will all progress come to an end but all that has been achieved by civilization will disappear. It is the hope of what the future may bring that moves every wheel and presses every spring of action in human life. "We labor; to what end? The children, the woman in the home, the man in the community. The nation takes thought for its future; why? In a few years its statesmen, its soldiers, its merchants, its toilers will be gathered unto their fathers. Why trouble we ourselves about the future? The country pours its blood and treasure into the earth that the children may reap. . . . Take it that the decree has gone forth from heaven, there shall be no more generations; with this life the world shall die. Think you we should move a hand? The ships would rot in the harbors; the grain would rot in the ground. Should we paint pictures, write books, make music, hemmed in by that onward, creeping sea of silence?"

3. Man's love for his fellow man is, in fact, the fundamental principle on which Christian civilization rests. We have only to look at life below the human level to learn that no species may maintain itself in the struggle for existence save through cooperation of individual with individual. Individual against individual is a principle of disintegration and death. The extent to which the principle of cooperation obtains measures the progress of the species. Love is the integrating principle of home. The love of one man for one woman and of one woman for one man is the secure foundation upon which the welfare of the whole social body depends, and it is the indispensable condition for the maintenance and proper unbringing of children. The love of the parent for the child, with its element of self-oblation and self-sacrifice, shifts the center of gravity from the individual's self to the group and teaches the individual to strive for the good of the larger self. The

city, the nation, the Church, rest upon this principle. The element of progress contained in cooperation, as opposed to competition, is manifested strikingly in the economic and industrial conditions of our times.

Faith, hope and charity—these three great virtues constitute the foundation of Christian character, and they remain the foundation of citizenship. Not one of them may be dispensed with without disaster. To produce these virtues in the children and to cultivate and develop them must, therefore, be included in all effective education for citizenship. Over and above these three virtues, the citizen must possess three additional virtues which, while not so fundamental in character, are scarcely less necessary.

4. The worthy citizen must ever hold the public good above all private gain. The good which he shares with his fellow man must appeal to him more strongly than the good which ministers to his own individual need. Were this virtue of disinterestedness possessed by our men in public life, bribery, fraud and graft would be unknown in our midst. Men may readily be found who willingly die for their country, but it takes long years of effective training to produce men who will live for it. The sudden awakening of the martial spirit or a wave of popular sentiment may sweep men from their fire-sides to the battle front, but education for citizenship aims to give to the individual the power to live for his country day by day and to labor unceasingly for its welfare without the aid that comes from a tide of public feeling. The native impulse, with its note of self-oblation and self-sacrifice, which leads to parentage must be converted by education and training into a permanent, constantly operative principle of conduct.

5. The citizen must take his part in the making of just laws and in their equitable administration. He is responsible in due measure for the three elements of government, the legislative, the judiciary and the executive, and the school should fit him for the performance of the threefold function thus enjoined upon him. To this end his intelligence must be developed and his integrity must be secured. It is not enough to know; we must do. The citizen must not only make and administer laws; he must learn to make and administer them for the public good, and he must obey them loyally. His exam-



ple in this respect, no less than his power to coerce, must secure respect and obedience to the laws of the land.

6. Finally, the citizen must be trained to curb his own appetites and to subjugate his own desires so that he may work no injury to his fellow man nor interfere with any right or privilege possessed by another. He must learn to govern himself and the kingdom of his own passions before he is fit to participate in the government of others.

To educate for citizenship, therefore, means, in the first instance, to produce and develop in the children these six virtues. This, in fact, is what is popularly understood as the scope of the moral teaching which is so universally insisted upon as the first duty of the school. The public school aims, and it has always aimed, at the development of these virtues; but experience has demonstrated, and is demonstrating more clearly day by day, the failure of the school to inculcate these moral qualities without the aid of religion. It is the consciousness of this failure, coupled with the realization of the absolute necessity of these virtues, that lies back of the insistent and growing demand for the introduction of religious teaching into the public schools.

The Catholic school, even more strenuously than the public school, insists on the development of these six virtues in all the children that come to it; but it should be noted that whereas the State is concerned only with the natural virtues of faith and hope and brotherly love and the patriotic virtues of disinterestedness, loyalty to law and self-control, the Church aims at the cultivation of these virtues as intensified and exalted to the supernatural order. When the Catholic speaks of these virtues he thinks of the great fundamental virtues of faith, hope and charity, and of the three moral virtues which correspond to the three vows of religion, poverty, obedience and chastity.

The Church is not content with the possession by the candidates for the teaching profession of the moral virtues which constitute citizenship. She devoted the wisdom and experience of centuries to the training of these candidates for two or more years in the religious novitiate, in the practices which are best calculated to develop and to render permanent the

virtues in question. After the novice makes his profession and takes his place in the ranks of her teachers she throws around him every protection and employs every means for the continued cultivation and enhancement of these virtues.

The State trains the candidate for the teaching profession in normal schools and teachers' colleges just as the Church trains her teachers in similar institutions, but the State possesses no means comparable to the training in the religious novitiate for the development of the religious virtues of faith, hope and charity, of disinterestedness, obedience and self-sacrifice. The State through its superintendents and school boards puts forth earnest efforts to keep alive a professional spirit in the ranks of her teachers, but in spite of this the average teaching life of a woman in the public schools of the United States is approximately four and a half years. The great majority of those who enter the ranks of the teachers in our public schools are men and women who intend to teach for a brief period only in order to earn the salary offered. For them teaching is but an incident, a side issue, whereas the teachers in our Catholic schools are men and women who take up teaching as a life work and whose motives lift them beyond all earthly possessions or the desire thereof.

In so far, then, as these moral virtues are normally inculcated under the law of imitation the Catholic school should be far more efficient than the public school in educating for citizenship.

THOMAS EDWARD SHIELDS.

## SOME EVIDENCES OF MYSTICISM IN ENGLISH OF THE NINETEENTH CENTURY\*

(Continued from the *Catholic Educational Review* for June, 1916.)

There is nothing essentially wrong in this doctrine, for since Nature in all its mysterious forces is the work of God, it can be evil neither in itself nor in its relation to man. There can be no objection to the theory that "something of the nature and will of God can be discerned in all created things, that He is truly reflected in them, and that their reflection can be distinguished with increasing clearness as we draw near to the perfect human state."<sup>48</sup> The danger lies in mistaking the "vision of Nature" for the "vision of God," and in overlooking the fact that the effects of sin have been felt to the uttermost bounds of creation—that through the fall a double principle has invaded the universe. "Two cities, the city of God and the city of Satan, exist everywhere and always, and man, placed in the midst of their battles finds as well in the evil seeds which sin has deposited in his being, as in the good which remained to him after the fall, attractions which may and do solicit him in one direction as well as in the other, making him party to the powers of evil as well as a votary to the spirits which do the work of God in the world."<sup>49</sup>

God's presence in the world may be considered from two aspects. In one point of view God is everywhere present in creation: He is present as the efficient cause from which everything derives its being; He is present as the intelligent designer and supreme ruler of all that is. He is in the heart of all things, "per essentiam, presentiam et potentiam."<sup>50</sup> "In Him we live and move and have our being,"<sup>51</sup> yet He is absolutely distinct from all creatures by the very nature of His being, which is absolute and independent. Creatures are necessarily dependent, and are like to God only by virtue of the being which is communicated to them by Him. No intelligence, wisdom, beauty, or power in any degree of perfection whatsoever, can in a creature, give us an adequate idea of the manner in which these attributes

<sup>48</sup> *Ibid.*, p. 26.

<sup>49</sup> Conway, *Op. cit.*, p. 691.

<sup>50</sup> *Summa. Theol.*, I, VIII, 3.

<sup>51</sup> *Acts*, XVII, 28.



are possessed by God. God can be known only by intellectual separation from all creatures, and hence must be apprehended or experienced in a wholly different manner from that in which we experience created existence. Thus God, while said to be immanent in creation, is still transcendent.<sup>52</sup>

There is another view in which God is said to be immanent in the universe: this holds that God is not only present in the universe, but that he is mingled with it, that God and nature are but two aspects of one substance.<sup>53</sup> God cannot be outside Nature, for there is no outside, and He cannot be distinct from it because He is the underlying Reality. Still another view regards Nature as a mode of God's being,<sup>54</sup> a moment in His self-realization. Nature is identical with God, but God is more than nature, since He is prior to nature in order of thought, though not necessarily in order of time. In this conception creation is a necessary part of God, and He transcends nature only in the sense of being more than, not different from, nature. In either of these views the knowledge of nature is the knowledge of God, the love of nature is the love of God, and the experience of nature is the experience of God. This type of mysticism leads to pantheism, and cannot be reconciled with the Catholic doctrine of the relation between Creator and creature. It is true, God made all things good, but "sin has marred the order of God's creation, has put man in a false relation to all these things; it has given them a hold upon him, he has sunk under their influence, they have enslaved him; instead of raising him to God, he has allowed them to drag him down, and to blind him, so that he cannot see God."<sup>55</sup> Man chose the creature before the Creator, and made created things an end in themselves. "They were meant to be channels of approach to God—revelations of God—but the channels have become clogged, the creatures have become opaque, and at last they form a barrier between the soul and God;"<sup>56</sup> hence the "via Remotionis" of the true mystics. Yet the Catholic mystic no more despises nature than he despises grace. He believes "It is the business of religion to inculcate that view of life which enables us to look out on nature as God's creation, distinct indeed from Him in substance, but filled

<sup>52</sup> Cf. Sharpe, *Op. cit.*, p. 138.

<sup>53</sup> Cf. Weber, *History of Philosophy*, translated by Thilly, New York, 1896, p. 328.

<sup>54</sup> Cf. Turner, *History of Philosophy*, New York, 1903, pp. 470-471.

<sup>55</sup> Maturin, *Some Principles and Practices of the Spiritual Life*, London, 1907, p. 40.

<sup>56</sup> *Ibid.*, p. 47.

with the beauty of His presence, and pulsating with the gladness of His beauty and the joy of His supremely perfect life."<sup>57</sup> Neither does he deny that nature may be a medium between God and man, but he does insist that it is only a medium, and not a self-sufficing one; that to use it effectively the senses must be purified, and hence the doctrine of renunciation and purgation so strenuously insisted on by mystical writers.

The object sought in this renunciation is union with God. "It was not in mere weariness of their fellow men, nor in bitterness of disappointment, nor in ambitious hope of mounting upward unhelped and being like God that they (the mystics), parted with most of the innocent joys of life. They were enamored of the "Divine Cloud," the bright darkness of the Divine mysteries hidden within them; they felt that His Divine Majesty, in the words of Blessed Julian of Norwich, had set up His "See" in their hearts. Their one aim was to blunt the world's after images which haunted their thought, so that, if His majesty thought fit, some passing image might be flashed upon their expectant souls."<sup>58</sup> For this they were willing and prepared to pass through those stages of development so graphically described by St. Teresa,<sup>59</sup> St. John of the Cross,<sup>60</sup> and other mystics.

The first stages of this development are merely negative, consisting as they do in the purification of the soul from actual sin, from worldly desires, and from certain entanglements of the will and senses which hold it bound to creatures. The work of sanctification is accomplished through extirpation and spiritual upbuilding. True mysticism is founded on abnegation, which results in a twofold purification, that of the senses and that of the soul. The divine necessity of pain is set forth in the writings of all the mystics: it breathes from every page of the *Imitation*. Tauler has put this beautifully when he makes Christ say, "Learn that My divine nature never worked so nobly in human nature as by suffering: and because suffering is so efficacious, it is sent out of great love. I understand the weakness of human nature at all times, and out of love and righteousness I lay no heavier burden on man than he can bear. The crown must be firmly pressed

<sup>57</sup> Turner, "The Personality of God," *Catholic University Bulletin*, XIV, 184.

<sup>58</sup> McNabb, *Introduction to the "Anchoresses of the West,"* by Steele, London, 1908, p. XII.

<sup>59</sup> Cf. *The Interior Castle*, London, 1906.

<sup>60</sup> Cf. *The Ascent of Mount Carmel*, London, 1906.

down that is to bud and blossom in the Eternal presence of My Heavenly Father. The deeper and more supernaturally a man crushes himself beneath all things, the more supernaturally will he be drawn above all things."<sup>61</sup> These sufferings are in a sense self-imposed. The sense of unworthiness which follows the "awakening of the soul," has been called, "the reflex action which follows the first touch of God"<sup>62</sup> the result of which is a series of strongly marked oscillations between pleasure and pain, well described by St. Augustine when he says, "I was swept up to Thee by Thy Beauty, and torn away from Thee by my own weight."<sup>63</sup>

The normal course of mysticism proceeds first by way of devout preparation in the discharge of ordinary Christian duties, and the use of the ordinary means of grace; next it leads the soul into the immediate presence of God, as an experienced reality, and not as a concept or imagination; the third stage consists of a progressive union with God. In true mysticism God, not man, is the active force: the soul must be called to this state by God alone, and though she may prepare herself by the ascetic practices of the Christian life, yet she must passively await the moment when God will deign to open to her the inner courts.<sup>64</sup> In St. Teresa's well known description of the different states, the first three "Mansions" are devoted to preparation: in the fourth there is a blending of natural and supernatural prayer, but the prayer of union and spiritual marriage described in the last are wholly supernatural.<sup>65</sup>

Gerson<sup>66</sup> attempts to define the precise nature of mystical contemplation. He divides the powers of the soul into cognitive and affective: these two work together. Their first function is mere cogitation—discursive consideration of the objects of sense; then comes meditation, or the concentrated application of reason to these objects, and the production by it of the abstract ideas; these, again, can be contemplated by the simple intelligence apart from sense perception. So far all is natural; the cognitive and affective faculties act mutually on one another, and on the objects presented to them. But above all natural objects is the divine presence which is known by special divine favor, not as an abstract

<sup>61</sup> Tauler, *The Inner Way*, New York, 1908, p. 114.

<sup>62</sup> Underhill, *Mysticism*, London, 1911, p. 243.

<sup>63</sup> *Conf.*, Bk. VII, Ch. XVII.

<sup>64</sup> Cf. Saint Jean de la Croix, *Vive Flamme*, quoted in Saudreau, *Les Degrés de la vie Spirituelle*, Paris, 1903, Tome 2, p. 21.

<sup>65</sup> Cf. St. Teresa, *The Interior Castle*.

<sup>66</sup> Gerson, *Myst. Theol. Cons.*, IX, XLIII.



idea resulting from meditation, but as the immediate object of love, natural or supernatural.

In its most perfect expression this contemplative knowledge of God is ecstasy. In this state all life seems to go out into the exercise of the illuminated mind: all the elements of being converge toward this one absorbing activity, and the ordinary means through which communion with God was maintained are now, to all intents and purposes, suspended. This is the highest exercise of true mysticism, and from it emanate all the preternatural features of the mystical life.<sup>67</sup> In these favored hours, according to St. John of the Cross, "the substance of God touches the substance of the soul."<sup>68</sup> This state is of necessity, of short duration, but from it, "The human soul, fixed at last in God, her true center, slowly feels her way to a perfect equilibrium. All her powers, the mysterious forces of physical instinct, no less than the flights of pure intellect come by degrees to express themselves in their true hierarchy, an order so inevitable in its gradual development, so convincing in its final achievement, that the poet's words are seen to be after all but sober fact:

"By Grace Divine, not otherwise  
O Nature, are we thine."<sup>69</sup>

Mysticism of this sort is of necessity of one piece with Catholic doctrine. He only is a pure mystic whose knowledge is founded on the true idea of God, and upon the perfect expression of God's revelation. This revelation can be truly known only through the Catholic Church, and in consequence, however beautiful, however appealing, may be the hopes held out by nature mystics for a union between God and man through nature, they are doomed to failure. Before the Incarnation there could be no complete union between God and man. The God-man is the perfect expression of mysticism, and through His death the advent of true mysticism was inaugurated.<sup>70</sup>

#### THE RELATION BETWEEN PHILOSOPHY AND POETRY

"To make song wait on life, not life on song"<sup>71</sup> is the aim of every true poet. The greater the poet or artist is, the nearer will

<sup>67</sup> Cf. Ribet, *Op. cit.*, p. 501.

<sup>68</sup> St. John of the Cross, *The Living Flame of Love*, translated by Lewis, London, 1911, Stanza II, 1, IV.

<sup>69</sup> Thorold, *Catholic Mysticism*, p. 32.

<sup>70</sup> Cf. Saudreau, *La Voie qui mène à Dieu*, Paris, 1904, Ch. XXXII.

<sup>71</sup> Thompson, Francis, *New Poems*, Boston, 1897, "The Cloud's Swan Song," p. 104.

be his approach to a true expression of life. Arnold says, "The grand power of poetry is its interpretative power: by which I mean not a power in drawing out in black and white an explanation of the mystery of the universe, but the power of so dealing with things as to awaken in us a wonderfully full, new and intimate sense of them, and of our relations with them. When this sense is awakened within us as to objects without us, we feel ourselves to be in contact with the essential nature of these objects, to be no longer bewildered and oppressed by them, but to have their secret, and to be in harmony with them."<sup>72</sup> Poetry effects this interpretation in two ways: "It interprets by expressing with magical felicity the physiognomy and movement of the outward world, and it interprets by expressing with inspired convictions, the ideas and laws of the inward world of man's moral and spiritual nature. In other words, poetry is interpretative both by having natural magic in it, and by having moral profundity."<sup>73</sup> If poets are indeed seers and makers, "if what they make has matter, has weight, if what they see is more than shadow, the poets must reveal the meanings of the life that is about them. Poets cannot be freed from the conditions which attach to the intelligence of man everywhere."<sup>74</sup>

In *Life in Poetry, Law in Taste*, Courthope declares, "I take all great poetry to be, not so much what Plato thought it, the utterance of individual genius, half-inspired, half-insane, as the enduring voice of the soul and conscience of man living in society."<sup>75</sup> "The common original, then, from which all the arts draw is human life—its mental processes, its spiritual movements, its outward acts issuing from deeper sources; in a word, all that constitutes the inward and essential activity of the soul."<sup>76</sup> The very nature of poetical conception makes it impossible to deduce a conclusive and fixed definition of poetry. Mackail says, "A thousand definitions have been offered, all varying from one another, sometimes to the extent of not having a single element in common."<sup>77</sup> For the influence exercised on men by words is greatest and most difficult

<sup>72</sup> Arnold, *Essays in Criticism*, London, 1886, p. 81.

<sup>73</sup> *Ibid.*, pp. 110-111.

<sup>74</sup> Dewey, J., "Poetry and Philosophy," *Andover Review*, XVI, 107.

<sup>75</sup> Courthope, *Life in Poetry, Law in Taste*, London, 1913, pp. 25-26.

<sup>76</sup> Butcher, *Aristotle's Theory of Poetry and the Fine Arts*, London, 1902, p. 124.

<sup>77</sup> Mackail, *Lectures on Poetry*, London, 1911, p. 6.

to estimate or to disentangle when words themselves, the art of language, are the subject matter as well as the medium of the inquiry.<sup>78</sup> Since "all poetry begins and ends in feeling, to define poetry satisfactorily one must accordingly define the feeling out of which poetry springs, and to which it gives rise; but to do this is not possible; feeling is of such a nature that it cannot be defined; no exact logical definition of it can ever be made; poetry, itself, therefore, can never be satisfactorily or finally defined."<sup>79</sup> Yet the feeling that is aroused by poetry, or the thought that is conveyed with an emotional setting, is aroused or conveyed through the use of a definite kind of material, and the working out of consistent processes, which are subject to laws.

To present intellectual truths, freed from their emotional setting, is the task of science; science deals with laws and principles, with causes, or explanations; with general assertions, with classes and groups of objects. Poetry deals usually with individual persons, particular experiences, things or events. Emotion connects itself more readily with concrete things, with particular persons or events, than with abstract ideas. Yet the mind process of poetry is of necessity an abstraction, for the mental image is the raw material out of which poetry is made.<sup>80</sup> "The working out of the author's conceptions is spontaneous and imaginative; they bring into play the conscious intellect, and from the germinal hint or motive build up the masterpiece of thought."<sup>81</sup>

The poet, according to Aristotle,<sup>82</sup> is required to reproduce, not nature itself, but the idea of nature existing in the mind, "for nature in Aristotle is not the outward world of created things: it is the creative force, the productive principle of the universe."<sup>83</sup> Ideal life is subject to laws of its own, and Horace, in his *Ars Poetica*, says very justly, "Painters and poets have always been allowed a just freedom of conception; this is an admitted fact, and the critic grants the indulgence that the poet asks."<sup>84</sup> All that the poet is required to do is to create a perfect illusion, the effect of probability, or in other words, that idea of unity which is the essential condition of organic life.

<sup>78</sup> Fairchild, *The Making of Poetry*, New York, 1912, p. 11.

<sup>79</sup> *Ibid.*

<sup>80</sup> Cf. Fairchild, *Op. cit.*, p. 21.

<sup>81</sup> Stedman, *Nature and Elements of Poetry*, New York, 1892, p. 48.

<sup>82</sup> Cf. *Poetics*, translated by Butcher, XXV, 2.

<sup>83</sup> Butcher, *Op. cit.*, p. 116.

<sup>84</sup> Horace, *Satires and Epistles*, edited by Morris, p. 191.



In every genuinely inspired poetical conception, there are two elements of life, the one universal, the other particular. The universal is the idea of the subject, whatever it may be, as it exists in an undeveloped state in the human mind; the individual element is the particular form and character which is impressed upon the subject by the creative genius of the poet. The subject matter exists not only in the mind of the poet, but, in embryo, in the mind in general: the poet, then, must observe those laws and conditions of ideal life which prepare the imagination of the audience for the reception of his thought. "He must vitalize the inorganic matter already existing in general conceptions, so that his audience will conspire with him in the act of creation."<sup>85</sup>

The poet must have some authority for his attitude toward life. Only when we get at the ideas which the poet applies to life, only when we know the standard by which he criticises and interprets life, are we able to judge of his power. If the ideas which give substance to poetry are only illusive make-ups of the poet's fancy, they can have no claim on our serious attention, much less a power to stay by and to uphold. If the ideas expressed are only will-o'-the-wisps of the poet's fancy with no foundation in truth, they are of no more value than the idle fancies of a diseased brain. "Sometimes imagination invades the sphere of understanding, and seems to discredit its indispensable work. Common sense, we are allowed to infer, is a shallow affair, true insight changes all that. When so applied, poetic activity is not an unmixed good. It loosens our hold on fact, and confines our intelligence, so that we forget that intelligence has itself every prerogative of imagination, and has besides the sanction of practical validity."<sup>86</sup> But just because poetry "flashes home to us some of the gold which is at the core and heart of our everyday existence, amid the conventionalities and make-believes of our ordinary life"<sup>87</sup> it is of worth. "Each poet is really an explorer in the realm of thought and feeling, not a creator. The truth is fixed by some power other than himself, other, indeed, than man."<sup>88</sup>

The object of poetry is to bring to the mind of the reader, the realization of an ideal which has either never been in the plane of his activities, or has slipped down from the edge of action, and has

<sup>85</sup> Courthope, *Op. cit.*, p. 48.

<sup>86</sup> Santayana, *Poetry and Religion*, New York, 1900, p. 255.

<sup>87</sup> Dewey, *Op. cit.*, p. 107.

<sup>88</sup> *Ibid.*

ceased to play any part in his daily life. In all periods of social development, mental and spiritual needs occur which are more effectively satisfied through poetry, than in any other way.

There is a common demand that the poet shall be accurate in his representations—he is not to reproduce nature, but in his work he must take cognizance of the human appreciations of nature. Philosophy aims to correct the partiality of particular points of view by means of the standard of totality. The most synthetic and metaphysical minds are those which possess the widest vision. “That which the poet sees, the philosopher must define. That which the poet divines, the philosopher must calculate. The philosopher must dig for that which the poet sees shining through. As the poet transcends thought for the sake of experience, the philosopher must transcend experience for the sake of thought.”<sup>89</sup>

The facts of life are not solely the things which we can grasp and handle nor are its utilitarian pursuits confined to mere money getting, scientific cultivation of knowledge, or other such things. Away beyond these in even practical value to the world are “the diligent conservation and cultivation of noble thought and sentiment issuing to noble action, things which are of the very soul and substance of poetry, their natural and true expression, and efficient sustenance,”<sup>90</sup> but that sustenance must be drawn from the intelligence of the time. The poet draws his material from life; and the life which is nearest the mind of the poet, is life translated into some prevailing theory of philosophy. Centuries of reflection have colored the material he finds at hand, and he must simply assimilate the results of the labor of scientific men and philosophers.

“The poet, though influencing after times, is himself the product of influence; he molds the ideas he finds popular; he is the child of his age. . . . Men’s philosophical opinions influence their actions long before they undertake to account to themselves for holding them. Religious and philosophical problems of deepest import are one.”<sup>91</sup> “Literature is so closely related to the whole movement of life that every decided tendency which it discloses, every dominant impulse which it reveals, may be studied with the certainty that some fact of human experience, some energy of

<sup>89</sup> Perry, Ralph Barton, “Poetry and Philosophy,” *Phil. Rev.*, XI, 591.

<sup>90</sup> Waters, “Religious Element in Modern Poetry,” *Cath. World*, 76, 110.

<sup>91</sup> Azarias, Brother, *Philosophy of Literature*, Philadelphia, 1879, p. 48.

human purpose and desire, lies behind. . . . Great books are not born in the intellect, but in experience, in the contact of mind and heart with the great and terrible facts of life; the great conceptions of literature originate not in the individual mind, but in the soil of common human hopes, loves, fears, aspirations, and sufferings."<sup>92</sup>

In our own time the objective manner of the earlier poets has given way to a subjectivism significant of a deepening self-consciousness. "No age has ever studied itself with so eager a curiosity as our own. This introspection has impressed itself very strongly upon all contemporary art; it has raised up the literature of locality: the analytical novel; it has turned the rivulet of our poetry almost entirely into the lyric channel, for the lyric is of all poetry the most subjective. It is well for the poet to look into his heart and write, well for him to examine the precise quality of his intent and the technical resources of his craft. The danger is that through looking too precisely, he be smitten with the paralysis of Hamlet. There is danger that he may lose the naked vision of that Beauty, whom we know by her earlier name of Truth."<sup>93</sup> To avoid this snare, poetry must be founded on a true philosophy of life, and "a noble religion, which will bear by its immaterial truths, our intellect, conscience, emotions, imagination, and spirit, beyond this world; and yet, by these very truths, set us into the keenest activity in the world for the bettering of the world."<sup>94</sup>

<sup>92</sup> Mabie, *Essays in Literary Interpretation*, New York, 1900, p. 4.

<sup>93</sup> Hooker, Brian, "Introspection and Some Recent Poetry," *Forum*, XXXIX, 522.

<sup>94</sup> Brooke, S. A., *Religion in Literature*, New York, 1901, p. 80.

(To be continued.)



# SUMMER SESSION OF THE CATHOLIC SISTERS COLLEGE

## REPORT OF THE SECRETARY

The sixth Summer Session of the Catholic Sisters College, conducted from June 26 to August 4, at the Catholic University, Washington, D. C., and Dubuque College, Dubuque, Iowa, enrolled a total registration of 600 students. While the number of students decreased at Dubuque, there were nineteen more in Washington than in the preceding year. This increase in Washington was in the number of Sisters in attendance.

The Religious represented a total of thirty-one Orders and Congregations and seventy-eight distinct Mother Houses in the United States and Canada. They came from twenty-eight States and forty-three Dioceses of this country and Canada.

The following charts show the registration in detail for States, Dioceses, and Religious Communities:

CHART 1

### *Summary for Washington and Dubuque*

Sisters at the University.....	304	
Sisters at Dubuque.....	205	
Lay women at the University.....	16	
Lay women at Dubuque.....	75	
Total.....		600
Religious Orders and Congregations (Washington).....	25	
Religious Orders and Congregations (Dubuque).....	12	
Total.....		31
Motherhouses (Washington).....	64	
Motherhouses (Dubuque).....	22	
Total.....		78
Dioceses (Washington).....	40	
Dioceses (Dubuque).....	12	
Total.....		43

CHART 2

### *Students According to States (Washington)*

Connecticut.....	16	Kentucky.....	8
District of Columbia.....	7	Louisiana.....	9
Florida.....	8	Maryland.....	8
Georgia.....	2	Massachusetts.....	9
Illinois.....	3	Michigan.....	3
Indiana.....	8	Minnesota.....	4
Iowa.....	2	Missouri.....	6

New Hampshire.....	1	Pennsylvania.....	71
New Jersey.....	17	South Carolina.....	7
New York.....	53	Texas.....	9
Nova Scotia.....	5	Tennessee.....	3
Ohio.....	35	West Virginia.....	3
Ontario.....	4	Wisconsin.....	12
Oklahoma.....	4		

## CHART 2

*Students According to States (Dubuque)*

Illinois.....	4	Minnesota.....	6
Indiana.....	2	Missouri.....	2
Iowa.....	226	South Dakota.....	4
Kentucky.....	4	Wisconsin.....	32

## CHART 3

*Students According to Dioceses (Washington)*

Baltimore.....	15	Kansas City.....	1
Boston.....	3	Manchester.....	1
Brooklyn.....	6	Milwaukee.....	3
Buffalo.....	19	Nashville.....	3
Charleston.....	7	Newark.....	17
Chicago.....	1	New Orleans.....	9
Cincinnati.....	17	New York.....	28
Cleveland.....	18	Oklahoma.....	4
Covington.....	8	Ottawa.....	4
Detroit.....	3	Peoria.....	2
Dubuque.....	2	Philadelphia.....	30
Erie.....	3	Pittsburgh.....	18
Fall River.....	6	St. Augustine.....	8
Fort Wayne.....	3	St. Cloud.....	2
Galveston.....	2	St. Louis.....	5
Green Bay.....	7	St. Paul.....	2
Halifax.....	5	San Antonio.....	7
Hartford.....	16	Savannah.....	2
Indianapolis.....	5	Scranton.....	20
La Crosse.....	2	Wheeling.....	3

## CHART 3

*Students According to Dioceses (Dubuque)*

Davenport.....	10	Milwaukee.....	16
Dubuque.....	216	Peoria.....	4
Green Bay.....	6	St. Cloud.....	4
Indianapolis.....	2	St. Louis.....	2
La Crosse.....	10	St. Paul.....	2
Louisville.....	4	Sioux Falls.....	4

## CHART 4

*Students According to Communities (Washington)*

Benedictines.....	25	Charity.....	27
Elizabeth, N. J.....	17	Mt. St. Vincent, N. Y.....	16
St. Joseph, Minn.....	2	Greensburg, Pa.....	4
Nauvoo, Ill.....	2	Mt. St. Joseph, Ohio.....	2
Guthrie, Okla.....	4	Halifax, N. S.....	5
Blessed Sacrament.....	6	Christian Education.....	3
Cornwells, Pa.....	6	Arlington Heights.....	3

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Divine Providence.....	11	St. Louis, Mo.....	5
Newport, Ky.....	8	Baden, Pa.....	5
San Antonio, Tex.....	3	Augusta, Ga.....	2
Dominicans.....	13	St. Augustine, Fla.....	8
Sinsinawa, Wis.....	2	Hartford, Conn.....	4
Galveston, Tex.....	2	Chestnut Hill, Philadelphia	14
Adrian, Mich.....	3	Wheeling, W. Va.....	3
Nashville, Tenn.....	3	Marianites of the Cross.....	2
Newburgh, N. Y.....	3	New Orleans, La.....	2
Franciscans.....	23	Mercy.....	58
Oldenburg, Ind.....	2	Pittsburgh, Pa.....	6
Dubuque, Iowa.....	2	Titusville, Pa.....	3
Manitowoc, Wis.....	7	Cincinnati, Ohio.....	6
St. Bonaventure, N. Y.....	2	Hartford, Conn.....	12
Milwaukee, Wis.....	3	Buffalo, N. Y.....	5
Glen Riddle, Pa.....	7	Charleston, S. C.....	7
Grey Nuns of the Cross.....	4	Wilkes Barre, Pa.....	12
Ottawa, Ont.....	4	Mt. Washington, Md.....	6
Holy Child.....	7	Manchester, N. H.....	1
Sharon Hill, Pa.....	3	Precious Blood.....	4
Suffern, N. Y.....	2	Maria Stein, Ohio.....	4
New York City.....	2	Perpetual Adoration.....	7
Holy Cross.....	3	New Orleans.....	7
Notre Dame, Ind.....	3	Providence.....	3
Humility of Mary.....	4	St. Mary of the Woods,	
Lowellville, Ohio.....	4	Ind.....	3
Holy Union of the Sacred		Sacred Heart of Mary.....	2
Hearts.....	6	Tarrytown, N. Y.....	2
Fall River, Mass.....	6	St. Mary.....	12
Immaculate Heart.....	8	Lockport, N. Y.....	12
Scranton, Pa.....	8	Ursulines.....	16
Incarnate Word.....	2	Brown Co., Ohio.....	4
San Antonio, Tex.....	2	Cleveland, Ohio.....	7
Jesus-Mary.....	3	Nottingham, Ohio.....	2
Rome, Italy.....	3	San Antonio, Tex.....	2
St. Joseph.....	53	Pittsburgh, Pa.....	1
St. Paul, Minn.....	2	St. Ursula, B. V. M.....	2
West Park, Ohio.....	4	New York City.....	2
Brentwood, N. Y.....	6		

## CHART 4

### *Students According to Communities (Dubuque)*

Benedictines.....	4	St. Joseph, Carondelet.....	2
St. Joseph, Minn.....	4	St. Paul, Minn.....	2
Charity B. V. M.....	53	Loretto at the Foot of the	
Dubuque, Iowa.....	53	Cross.....	4
Congregation of St. Agnes...	6	Loretto, Ky.....	4
Fond du Lac, Wis.....	6	Mercy.....	21
Dominicans.....	16	Davenport, Iowa.....	4
Racine, Wis.....	8	Ottawa, Ill.....	4
Sinsinawa, Wis.....	8	Cedar Rapids, Iowa.....	9
Franciscans.....	50	Dubuque, Iowa.....	2
Milwaukee, Wis.....	2	Independence, Iowa.....	2
Oldenburg, Ind.....	2	Most Precious Blood.....	2
Clinton, Iowa.....	6	O'Fallon, Mo.....	2
Manitowoc, Wis.....	6	Presentation.....	33
Dubuque, Iowa.....	34	Dubuque, Iowa.....	30
Franciscans of Perpetual		Aberdeen, S. D.....	3
Adoration.....	2	Visitation.....	12
La Crosse, Wis.....	2	Dubuque, Iowa.....	12



Forty-six lecture courses of 30 hours each, 5 laboratory courses of 60 hours each, and one course of 4 lectures, were offered in Washington. Forty-six lecture courses, 6 laboratory courses, and one course of 4 lectures, of similar grade, made up the Dubuque program. For this work 28 instructors were engaged in Washington, and 26 in Dubuque, a teaching staff of 54, 30 of whom are connected with the regular corps of instructors of the Catholic University, 8 are of the Dubuque College, and the remaining are additional instructors obtained for the summer session.

The only departure from the program as published in the *Sisters College Messenger* for April, were the omission of the course of Methods of Teaching Religion both in Washington and Dubuque, and the addition of a course of 30 hours on Economics, given in Washington by Dr. Frank O'Hara.

The students at Washington were privileged to hear on the evening of July 12, a special lecture on "St. Francis of Assisi" by the Right Reverend Rector, Bishop Shahan.

P. J. McCORMICK,  
*Secretary.*

## FEELING AND SENSE TRAINING IN TEACHING

The presence in consciousness of appropriate feeling is indispensable to mental assimilation.

To confirm the foregoing principle, let us briefly consider what we here understand by feeling. All conscious states are either cognitive or affective; through the former we know or have knowledge of something we are made cognizant of, as we say, but how we are affected by this knowledge is a phase of consciousness called the affective state, or more commonly known as *feeling*.

Feelings play a leading rôle all through life and greatly determine individual conduct. In the developmental stage when instincts make their appearance, we find that in a large measure, it is the affective conscious state or feelings which decide whether the instincts will be inhibited or reenforced; in other words, whether or not the innate tendency is to become a permanent constituent of the living organism. If the first impression is agreeable, or at least does not produce any repulsive results, the instinct tends to become incorporated in the living structure as a habit; and, even in the acquisition of habits that do not emerge from instinct, we find such habits are either retarded or energized in proportion to the nature of the affection they produce.

Now the affective element of consciousness, which we shall hereafter speak of as feeling, is not only engaged with such activities as instincts and habits, but we find it a very significant factor in the more complex work of ideational processes; nor must we pass over the fact that in the automatic activities, as respiration, secretion, circulation, and digestion, which do not usually involve consciousness, even here when an unusual disturbance occurs, such disturbances are centered in consciousness, and we are aware of painful, or at least disagreeable feelings; however, we are chiefly concerned now with feeling in as far as it enters into the intellectual processes.

The function of education is to minister to the processes of growth and development, and how this ministration will take place is a question very well agreeing with our principle—

the presence in consciousness of appropriate feeling is indispensable to mental assimilation.

It is through the senses that the mind gains intelligence of the outer world, and while the intellect is superior to sense, it is nevertheless roused to activity by the senses. The sense organs act as a transportation medium conveying stimuli to the mind. When the stimulus is of the right sort, and is properly assimilated, it becomes as functional and productive in the growing mind as does nutritious food when physical assimilation takes place.

How the mind is affected by the material received through the senses will be in proportion to the nature of the feelings involved. Our principle states that the feelings evoked must be appropriate in order to secure assimilation; it is obvious that when they are otherwise, the higher activities engaged in the intellectual processes make no response and act very much the same as the neural organism, withdrawing from the stimuli which produce unpleasant or unsuccessful results.

It is very important that the right kind of stimuli reach the sense organs—stimuli which will call forth appropriate feeling. To effect this the teacher must be a live wire, as it were, so that the contact of her mind with those of her pupils will act as a generator, producing currents that will reach the growing mind of the child. Again, the teacher should be penetrated with her subject, feeling its every phase, so that her children will be quickened by the spirit of life and animation with which her illustrations will ring; their feelings will then be aroused and the mental processes furthered by the agreeable affective state, will continue through the light and growth which have been effected, to seek new truths in wider realms; and, so the work goes on, each successive incorporated truth becoming functional in the mental structure.

Not only is it necessary to implant the germinal thought in the young mind in such a way as to awaken proper feelings, but the same law must be followed when dealing with the more matured mind which also grasps the thought with greater ease when the way is prepared by concrete examples which arouse emotion and feeling. The teacher who realizes this truth will not fail to make use of living, rather than



inanimate, material; she will first present the familiar commonplace facts that lie nearest the matter to be taught, gradually working her way to what is obscure. Very often when a new topic or a new phase of a subject is to be presented the non-relation or the transition is only apparent, and if there really is a transition the chasm may be bridged by links that are so successive that the pupil finding himself amidst familiar surroundings while crossing the bridge will hardly realize that there has been an exodus, and will therefore enter with greater confidence and spirit into what otherwise would have been abstract and tedious.

The well-founded maxim, "There is nothing in the intellect that was not first in the senses," should be kept continually in view by the teacher, for she will then study the best means of appealing to the senses, not, indeed, to pamper these organs, but that they may be used as a means to an end. Illustrations, as side lights, will be tactfully thrown on the subject, anecdotes that provoke feeling and that have some bearing on the work will be ingeniously interwoven; in fine, every available means must be used to hold the attention and make the desired impression.

Brother Azarias, in his "Phases of Thought and Criticism," gives us a paragraph which will serve to illustrate our point. "Take a Raphael or a Murillo," he says. "We gaze upon the painted canvas till its beauty enters our soul. The splendor of the beauty lights up within us depths unrevealed, and far down in our inner consciousness we discover something that responds to the beauty on which we have been gazing. . . . The more careful has been our sense culture, the more delicately have our feelings been attuned, the more readily do we respond to a thing of beauty and find in it a joy forever." How well this passage agrees with the principle on which our subject is based; for instance, "we gaze upon the painted canvas till its beauty enters our soul," in other words, through our sense of sight, our feelings and emotions are stirred up, we appreciate the value of the work for "depths are lighted up" and the inward vision is impressed on the mind as a joy forever.

It is not alone in the teaching of the branches of the curric-

ulum that the principle of feeling has been recognized as a controlling factor, but if we lift our eyes to the masterpieces of civilization, we shall find that these great achievements have been wrought in a large solvent of feeling. What feelings must have stirred the soul of Michael Angelo when he remarked while gazing on a huge block of marble, "There is an angel imprisoned, and I am going to liberate him." How well these feelings gave way to action is confirmed by the great work of his chisel.

The Church, the great teacher of mankind, has in all ages employed this powerful agent to bring out the best in man, not that his works may immortalize his memory, but that the very best the creature is capable of achieving may be given to the service of the Creator; and even in our own time as well as in the past, consider the vast number of her children, who being moved by a strong religious feeling are not only giving the best that is in them, but their very selves for the enlightenment, the relief and the salvation of their fellow creatures.

Let us, then, utilize to the full this important principle of feeling, let us not confound it with mere sentiment which does not realize itself in motion; nor must it be asserted that to adopt this mode of action in education is taking the burden from the pupil's shoulders. In adopting such a method as our principle implies, we are setting free the child's potentialities; we cannot lift one thought into his growing mind any more than we could add one inch to his stature; nevertheless, as we can promote physical growth by proper nourishment and care, so, in like manner, may we contribute to the mental growth of the child.

How many of our children after their first years of school life begin to look forward to the day when they may leave school; and if we trace the evil to its source, we shall find, with but few exceptions, that such a condition of affairs is owing to a dislike for school work; children of this type never were interested in their work; they never tasted the keen enjoyment which arises from mental awakening.

It is our business as educators to do the greatest good to the greatest number, and if this is to be realized our methods will be in proportion to our aim. True, there is no flowery

path to knowledge; all the more reason why we should scatter occasional petals to brighten the way. We must be up and doing, displaying as much energy and unwearied effort as the moving-picture man, the play-house manager and the numerous other votaries of the world with whom we must contend.

#### SENSE TRAINING

All forms of life are capable of responding in some measure to the objects in the external world in which they exist; such responses become possible because of the sense-organs with which the organisms are provided.

The nature of sensitivity varies in the different orders of life, the crudest being able to receive stimuli and make responses to light, sound, taste, smell, without possessing a specialized sense-organ for such sensations. It would seem that such sense experiences in the lower orders of life are similar to the cutaneous sensations in man, which make him aware of tactile and temperature experiences and pain.

The human being is provided with a set of sense organs, each adapted to receive stimuli peculiar to itself. The child comes into the world in full possession of these organs, but they remain dormant until exercised. Instinct and environment will be the leading factors in this exercise if the child is left to himself; but, since instincts need cultivation, and environmental conditions are not always desirable, the individual who is the victim of these sole factors will not rise to a high degree of culture. Hence arises the necessity of sense training.

To train the senses is to exercise the sense-organs in such a way as to gain clear and accurate ideas of things. All scientific researches into the psychophysical organism tend to emphasize the fact that too much importance cannot be given to the cultivation of the senses.

The sense organs are, as it were, channels to convey knowledge of the external world to the mind; this intelligence which the senses bring of the outside world is the raw material which, being worked up by the faculties of the mind, becomes a product for future utility. If the sense organs are not carefully trained, the knowledge brought to the mind will be inaccurate or faulty, thereby resulting in wrong ideas and impeding subsequent reasoning. The intellectual edifice, then, must be erected on a strong foundation of sense training.



One cannot gain a better insight into the value of the proper use of the senses than by studying children while at play with their toys. The boy will beat on his drum, examine every external feature of it, thus exercising the visual, auditory, tactile and muscular senses, which exercise finally leads him to reason that the noise is from within. The little girl will treat her doll in the same manner. When the novelty of the toy begins to diminish, it is subjected to the application of all possible senses, and very often the little one is not satisfied until she has sacrificed her treasure to the innate yearning for further inquiry.

Touch, sight, hearing, taste and smell seem to be the natural order of sense development; and in the training of young children it should be the teacher's constant endeavor to appeal to these senses. One gains a better knowledge of an object by receiving as many different impressions as possible in regard to the object; and these impressions are interpreted more readily when the senses bring the knowledge simultaneously.

The senses, then, should be exercised together as far as it is possible to do so; and, as most objects appeal to more than one sense, such a mode of development is not only easy but natural. When the object to be considered is not a familiar one, it then becomes necessary to apply the senses successively, and sometimes it is found advisable to exercise particular ones separately; as, for example, the organs of taste and smell which are not as highly developed in man as those of other senses. The sense of touch, as has been said, is the first in the order of development; this being very noticeable in infancy, when the child begins to explore with the hand objects with which it comes in contact. This sense, which is instinctively active in infancy, gradually loses its predominance and the eye becomes the leader; however, the tactile sense should not be allowed to deteriorate; for although the eye and the hand work coordinately, nevertheless, the sense of touch must often be called into action when the eye fails to render all the information that is desired. How often we hear people remark in the case of the blind that the deprivation of the sense of sight has strengthened that of touch, when in reality the dependence on this sense exercised it to the extent of displaying its full power. Ordinarily it is the visual and the auditory

organs which receive most attention in sense training, no doubt because the material supplied by these senses may easily be elaborated by the higher activities of the mind.

The senses being, as it were, the gateways of the mind, the teacher should make use of all these means of entrance in order to arrive at the inner castle. If a traveler, that he may gain a point of interest, traverse the same road in his visits to the spot of his explorations, how far less will be his appreciation of the place in question than that of one, who at each repeated visit, seeks out a new road to the object of his research. Just so with the information acquired by the child who is taught to apply all his senses to the object he is studying. The teacher who fully appreciates the value of a proper use of the senses will neglect no opportunity of exercising them; her pupils will learn to be observant and the flood of material which is flowing into the mind from different sources will give to barren facts a warmth and color which will insure their permanency.

It is evident, then, that by constant and systematic exercise of the organs of sense the power of observation will become keener. Training for special aptitudes will often necessitate the exercise of one faculty more than another; but such training should occur only after a solid sensory training during the plastic stage, otherwise we are confronted with an individual only capable of interpreting ideas in the light of experience obtained through particular senses.

To summarize what has been said, we cannot do better than finish with a passage from Halleck which treats of sense development:

"Everyone ought to know how Shakspeare's senses were trained, for in his sensory experience is to be found the foundation of all those imperishable structures given to humanity by his heaven-climbing genius. Two things are true of Shakspeare—his senses had magnificent training; the stimuli of nature also had in him a wonderful central nervous system to develop. We shall not reach his heights, but if we have the proper training, we shall ascend far higher than we could without it. A study of mathematics will not make Newtons out of all our pupils, but it will render them more capable in the battle of life."

SISTER M. R. RAYMOND.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The Twenty-seventh Annual Commencement and Conferring of Degrees took place at the Catholic University on June 13 at 10 a. m., in the Assembly Room, McMahon Hall. The Apostolic Delegate, Most Rev. John Bonzano, presided, and the address to the graduates was made by the Right Rev. Rector, Bishop Shahan. Degrees were conferred as follows:

#### *In the School of the Sacred Sciences*

For the Degree, Bachelor of Canon Law (J.C.B.):

Rev. Aurelius Borkowski, O.F.M., College of the Holy Land; Rev. John Joseph Boylan, Des Moines, Iowa; Rev. Thomas Patrick Curran, Halifax, N.S.; Rev. Henry Francis Hammer, New York, N. Y.; Rev. William John Kubelbeck, Superior, Wis.; Rev. Lawrence Peter Landrigan, S.S.J., Baltimore, Md., A.B. (St. Mary's University, Baltimore, Md.), 1912; Rev. Carl Johann Edward Liljencrants (Baltimore, Md., A.B. (University of Stockholm), 1903; A.M. (Loyola University, Chicago), 1913; S.T.B. (The Catholic University of America), 1915; Rev. John Joseph Lynch, Boston, Mass., Ph.B. (St. John's Seminary, Brighton, Mass.), 1911; Rev. Martin John Spalding, Peoria, Ill.

For the Degree, Bachelor of Sacred Theology (S.T.B.):

Rev. Nicholas Joseph Berg, Rockford, Ill.; Rev. John Joseph Boylan, Des Moines, Iowa; Rev. James Henry Carr, Fall River, Mass.; Rev. James Aloysius Coyle, Fall River, Mass.; Rev. Thomas Patrick Curran, Halifax, N. S.; Rev. Robert Henry De Vriendt, Alexandria, La.; Rev. Joseph Michael Egan, New York, N. Y.; A.B. (Cathedral College, New York City), 1912; Rev. Henry Francis Hammer, New York, N. Y.; Rev. William John Kubelbeck, Superior, Wis.; Rev. Lawrence Peter Landrigan, S.S.J., Baltimore, Md., A.B. (St. Mary's Seminary, Baltimore, Md.), 1912; Rev. John Joseph Lynch, Boston, Mass., Ph.B. (St. John's Seminary, Brighton, Mass.), 1911; Rev. Ward Gerald Meehan, Brooklyn, N. Y.; Rev. Joseph Malloy, C.S.P., College of St. Paul,



A.B. (St. John's College, Washington, D. C.), 1912; Rev. Francis Joseph Maloney, Fall River, Mass.; Rev. Eugene Joseph MacDonald, New York, N. Y., A.B. (Cathedral College, New York City), 1912; Rev. James Ambrose Nolan, Albany, N. Y.; Rev. John Robert Augustine Rooney, Springfield, Mass., A.B. (St. Mary's University, Baltimore, Md.), 1911; A.M. (*ibid.*), 1912; Rev. John A. Schabert, The St. Paul Seminary; Rev. Martin John Spalding, Peoria, Ill.; Rev. Nicholas A. Steffen, The St. Paul Seminary; Rev. Francis Joseph Wenninger, C.S.C., Holy Cross College.

For the Degree, Licentiate in Canon Law (J.C.L.):

Rev. Thomas Patrick Curran, Halifax, N. S., Dissertation: "Confessors and Confessions of Religious Women of Simple Vows."

Rev. Daniel Michael Galliher, O.P., College of the Immaculate Conception, J.C.B. (The Catholic University of America), 1915; Dissertation: "De Manifestatione Consensus Matrimonialis, praesertim per Epistolam et per Procuratorem."

Rev. William John Kubelbeck, Superior, Wis., Dissertation: "De Sacra Poenitentiaria."

For the Degree, Licentiate in Sacred Theology (S.T.L.):

Rev. Patrick Francis Joseph Burke, S.S., Baltimore, Md., A.B. (Royal University of Ireland), 1907; S.T.B. (St. Mary's University, Baltimore, Md.), 1914; Dissertation: "Saint Paul and Luther on Justification."

Rev. Charles Ildephonsus Carrick, San Francisco, Cal., J.C.B. (The Catholic University of America), 1915; S.T.B. (*ibid.*), 1915; Dissertation: "The Morality of Offensive Warfare."

Rev. Humfrey Vere Darley, Denver, Colo., A.B. (Sacred Heart College, Denver, Colo.), 1910; S.T.B. (The Catholic University of America), 1915; Dissertation: "Dialogue Between a Christian and a Saracen, by Saint John Damascene."

Rev. Michael Joseph Grupa, Omaha, Nebr.; S.T.B. (The Catholic University of America), 1915; Dissertation: "Peter Skarga, S.J., and the Catholic Counter-Reformation in Poland."

Rev. Carl Johann Edward Liljencrants, Baltimore, Md.; A.B. (University of Stockholm), 1903; A.M. (Loyola University, Chicago, Ill.), 1913; S.T.B. (The Catholic University of America), 1915; Dissertation: "Spiritism, A Moral Theological Treatise."

Rev. John Joseph Lynch, Boston, Mass.; Ph.B. (St. John's Seminary, Brighton, Mass.), 1911; Dissertation: "The Matter and Form of Extreme Unction."

Rev. Ward Gerald Meehan, Brooklyn, N. Y.; Dissertation: "The Social Origin of Religion."

Rev. William Thomas Aloysius O'Brien, Boston, Mass.; Ph.B. (St. John's Seminary, Brighton, Mass.), 1910; S.T.B. (The Catholic University of America), 1915; Dissertation: "Saint Paul's Sermon on the Areopagus (Acts xvii, 16-34), in the light of Saint John Chrysostom and his School."

Rev. Samuel Raymond Payne, Louisville, Ky.; A.B. (St. Mary's University, Baltimore, Md.), 1910; A.M. (ibid.), 1911; S.T.B. (ibid.), 1914; Dissertation: "The Leopoldine Association and Its Work in Ohio (1829-1840)."

Rev. Joseph Julius Charles Petrovitz, Harrisburg, Pa.; S.T.B. (The Catholic University of America), 1915; J.C.B. (ibid.), 1915; Dissertation: "Theology of the Cultus of the Sacred Heart."

For the Degree, Doctor of Canon Law (D.C.L.):

Rev. Celestine Anthony Freriks, C.P.P.S., Carthagena, Ohio; A.B. (St. Joseph's College, Collegeville, Ind.), 1906; J.C.B. (The Catholic University of America), 1912; J.C.L. (ibid.), 1915; Dissertation: "Religious Congregations in their External Relations."

### *In the School of Law*

For the Degree, Bachelor of Laws (LL.B.):

James Joseph Conlin, New Britain, Conn.; Charles Joseph Duncan, Coeymans, N. Y.; James Updegraph Gillespie, Punxsutawney, Pa.; Don Johnson, Spring City, Utah; Richard John Kavanagh, Peoria, Ill.; Richard Francis Lenahan, Athens, N. Y.; Michael Gabriel Luddy, Thompsonville, Conn.; Eugene Anthony Lynch, Holyoke, Mass.; Thomas Francis McCue, Hartford, Conn.

The following gentlemen also have completed all the requirements for scholarship, and the degree of Bachelor of Laws will be conferred upon them on their twenty-first birthdays: Rex Francis Gilmartin, Washington, D. C.; George Joseph Graw, Knoxville, Tenn.; Thomas Joseph Gerard Stapleton, Brooklyn, N. Y.

*In the School of Philosophy*

For the Degree, Bachelor of Arts (A.B.):

Wilfrid William Buck, Ebensburg, Pa.; Charles John Croker, Norwich, Conn.; Leo Joseph Hinchliffe, Paterson, N. J.; William Henry Keating, Bridgeport, Conn.; Francis Paul Kenney, Camden, Pa.; Lionel Gaston Lafond, Manchester, N. H.; James Robert Lee, Bridgeport, Conn.; Thomas Patrick O'Connor, Tiffin, Ohio; Thomas Everett Stone, Jr., Washington, D. C.

For the Degree, Bachelor of Philosophy (Ph.B.):

Joseph Aloysius Capoano, Jersey City, N. J.; Joseph Basil Doyle, College of St. Paul; Edward Lucian Killion, Malden, Mass.

For the Degree, Master of Arts (A.M.):

Brother Edelwald Alban, F.S.C., Ammendale, Md.; A.B. (Rock Hill College), 1914; Dissertation: "Integrated Movements Involved in the Learning of the Inclined Plane Problem."

Leo Henry Bartemeier, Muscatine, Iowa; A.B. (The Catholic University of America), 1914; Dissertation: "Doctrine of Pleasure-Pain and Learning."

Rev. Henry Stanislaus Bellisle, C.S.B., Toronto, Canada; A.B. (Toronto University), 1911; Dissertation: "Some Aspects of Mediaeval Dialectics."

Thomas William Brockbank, DuBois, Pa.; Dissertation: "A Study in Economic Learning."

Rev. Paul Costello, C.S.B., Toronto, Canada; Dissertation: "The Baccalaureate Degree in Mediaeval Universities."

Rev. Joseph Michael Egan, New York City; A.B. (Cathedral College, New York City), 1912; Dissertation: "The Rural Parish Priest in France in the Thirteenth Century."



Brother Gilbert, C.F.X., Baltimore, Md.; A.B. (St. Francis Xavier's College, Louisville, Ky.), 1908; Dissertation: "Training Teachers to Disinterestedness by the Vow of Poverty in the Catholic Church."

Joseph Paul Hettwer, Milwaukee, Wis.; A.B. (Marquette University), 1915; Dissertation: "Feeling and Emotion."

Laurence Joseph Jackson, Mansfield, Mass.; A.B. (Holy Cross College, Worcester, Mass.), 1913; Dissertation: "The Mediaeval Gentleman Chiefly as Portrayed in the Lays of Marie de France."

Rev. Robert Fulton Keegan, New York City; A.B. (Cathedral College, New York City), 1911; Dissertation: "Early Laws and Statutes of the Hanseatic Town Guilds."

Joseph Jerome McConville, Scranton, Pa.; B.S. (St. Thomas College, Scranton, Pa.), 1907; A.B. (St. John's College, Washington, D. C.), 1912; LL.B. (Georgetown University, 1914; LL.M. (The Catholic University of America), 1915; Dissertation: "Phases of Federal Banking."

Rev. Eugene Joseph MacDonald, New York City; A.B. (Cathedral College, New York City), 1912; Dissertation: "The Building of a Mediaeval Cathedral."

Clarence Emmet Manion, Henderson, Ky.; A.B. (St. Mary's College, St. Marys, Kans.), 1915; Dissertation: "Proximate Sources of the Constitution of the United States."

Austin Malone, College of St. Paul; A.B. (Toronto University), 1915; Dissertation: "Sanctuary Seeking in Mediaeval England."

James Michael Moore, Watertown, Wis.; B.L. (Sacred Heart College, Watertown, Wis.), 1909; Dissertation: "A Study in American Diplomacy."

Joseph Vincent Mooney, Clinton, Iowa; A.B. (The Catholic University of America), 1915; Dissertation: "Slavery in the Constitutional Convention."

Francis Joseph Morgan, Dover, N. H.; A.B. (The Catholic University of America), 1915; Dissertation: "Religious Liberty as Provided for in the Constitution."

Brother Peter, C.F.X., Baltimore, Md.; A.B. (St. Francis Xavier's College, Louisville, Ky.), 1910; Dissertation: "Education for Citizenship in the Catholic School."

Brother John Schultz, S.M., Chaminade Institute; Dissertation: "Educational Activities of the Brothers of the Common Life."

For the Degree, Master of Philosophy (Ph.M.):

Brother Arnold, F.S.C., Troy, N. Y.; B.S. (Manhattan College), 1893; M.S. (ibid), 1903; Dissertation: "The Jesuit Reductions in Paraguay."

For the Degree, Doctor of Philosophy (Ph.D.):

Sister M. Odilia, S.N.D., Trinity College; Dissertation: "Meister Eckehart."

*In the School of Letters*

For the Degree, Bachelor of Arts (A.B.):

Stanislaus Dolan Donohoe, Washington, D. C.; Paul Joseph Fitzpatrick, Tamaqua, Pa.; Brother T. Gabisch, O.P., College of the Immaculate Conception; Daniel Francis Keegan, Pittsfield, Mass.; Charles Francis McGovern, Albany, N. Y.; Stephen James Aloysius Moran, Allston, Mass.; Joseph James O'Leary, Haverhill, Mass.; Edward Louis Owen, Portland, Me.

For the Degree, Bachelor of Letters (L.H.B.):

Salvator Martinez de Alva, Zacatecas, Mexico, LL.B. (Lincoln-Jefferson University, Hammond, Ind.).

For the Degree, Master of Arts (A.M.):

Edward Joseph Amberg, Chicago, Ill.; A.B. (St. Ignatius College, Loyola University, Chicago, Ill.), 1915; Michael Barrett Carmody, Fair Haven, Vt., A.B. (St. Michael's College, Winooski, Vt.), 1915; Rev. Bernard Joseph Condon, C.P.P.S., Collegeville, Ind., A.B. (St. Joseph's College, Collegeville, Ind.), 1908; Rev. Lawrence Anacleto Cornelissen, O.F.M., College of the Holy Land, A.B. (St. John's College, Washington, D. C.), 1915; Brother Edgar Patrick Cullen, S.M., Chaminade Institute; Rev. Andrew Bernard Heider, S.M., Chaminade Institute, A.B. (St. Mary's College, Dayton, Ohio), 1901; Rev. Florence Humphrey Moynihan, St. Paul, Minn.; Rev. Joseph Thomas Muckle, C.S.B., Toronto, Canada; Rev. Joseph Basil Walsh, C.S.B., Toronto, Canada, A.B. (Toronto University), 1915.

For the Degree, Master of Letters (L.H.M.) :

Walter Frederick Cahir, Cambridge, Mass., A.B. (Harvard University), 1914; A.M. (The Catholic University of America), 1915.

For the Degree, Doctor of Philosophy (Ph.D.) :

Herbert Francis Wright, Washington, D. C.; A.B. (Georgetown University), 1911; A.M. (ibid.), 1912; Dissertation: "Francisci de Victoria de Iure Belli Relectio."

*In the School of Sciences*

Certificates in Architecture were issued to the following:

George Arthur Brodie, Washington, D.C.; John William Von Herbulis, West Falls Church, Va.; Leo Benjamin Kain, Richmond, Va.

For the Degree, Bachelor of Arts (A.B.) :

Richard William Robinson, Washington, D. C.

For the Degree, Bachelor of Arts, Preparatory to Medicine (A.B.) :

Noel John Deisch, Barton, Ark.; Arthur George Sullivan, Northampton, Mass.

For the Degree, Bachelor of Science (B.S.) :

William Verlin Butler, Wallingford, Conn.; William Joseph Coughlin, Norwich, Conn.; George Aloysius Kehoe, Albany, N. Y.; Edward Joseph Mahan, Highland Falls, N. Y.

For the Degree, Bachelor of Science in Civil Engineering (B.S. in Arch.) :

Joseph Lichtlin Baumer, Brookland, D. C.

John Aloysius Bond, Washington, D. C.; Thesis: "A Department Store."

Joseph Anthony Murphy, Westbury, N. Y.; Thesis: "A Department Store."

Louis Thomas Rouleau, Washington, D. C.; Thesis: "A Municipal Opera."

For the Degree, Bachelor of Science in Architectural Engineering (B.S. in Arch. Eng.) :

Robert Craighead Walker, Washington, D. C.



**For the Degree, Bachelor of Science in Civil Engineering (B.S. in C.E.):**

Nicholas Francis Alex, Albany, N. Y.; Thesis: "Design of a Reinforced Concrete Warehouse."

James Michael Crummey, Albany, N. Y.; Thesis: "Design of a Steel Mill Building."

James George Kelly, Tazewell, Va.; Thesis: "Design of a Grade Crossing Elimination at University, D. C."

Barnum Anthony Levitan, Washington, D. C.; Thesis: "Design of a Reinforced Concrete Office Building."

James Augustine McGeady, Wilkes-Barre, Pa.; Thesis: "Design of Reinforced Concrete Stadium for the Catholic University of America."

William Aloysius O'Dea, Washington, D. C.; A.B. (St. John's College, Washington, D. C.), 1912; Thesis: "Design of Steel Work for an Eight Story Office Building."

**For the Degree, Bachelor of Science in Electrical Engineering (B.S. in E.E.):**

John Edmund Cammack, Washington, D. C.; A.B. (Mt. St. Mary's College, Emmitsburg, Md.), 1911; A.M. (ibid.), 1913; Thesis: "Preliminaries for a Proposed Electrification of the Baltimore and Ohio Railroad, between Baltimore, Md., and Washington, D. C."

Leo Joseph Hayes Cleary, Ansonia, Conn.; Thesis: "The Design of the Electric Lighting and Power Supply of a Modern Department Store."

James Patrick Ferrall, Jr., Montgomery, Ala.; Thesis: "The present Status of High-Voltage Direct-Current and Single-Phase Alternating-Current Heavy Electric Traction in the United States."

Richard Cotter Fitzgerald, Washington, D. C.; Thesis: "Circuit Interrupting and Protective Devices."

Paul Grant, Midland, Md.; Thesis: "Improvement of Service Conditions of an Existing Interurban Electric Railway."

Carl August Horn, Catonsville, Md.; Thesis: "The Grounding of Transformer Neutrals."

**For the Degree, Bachelor of Science in Mechanical Engineering (B.S. in M.E.):**

Adrian Labille Brunett, Rockville, Md.; Thesis: "A Heat

Loss Test on East Wing of the Martin Maloney Chemical Laboratory of the Catholic University of America."

John Paul Dobbins, Trenton, N. J.; Thesis: "An Investigation of the Heat Value of Exhaust Steam together with the Plotting of Steam Indicator Diagrams from a 50 Kilowatt Steam Engine on the Temperature Entropy Chart." (With Gregor H. Heine.)

Arthur Joseph Gibson, Scranton, Pa.; A.B. (St. John's College, Washington, D. C.), 1912; Thesis: "A Determination of the Most Economical Local Coal for Use in the Erie City Water Tube Boilers located at The Catholic University Power Plant, Washington, D. C." (With Allen D. Lewis.)

Gregor Hermann Heine, Washington, D. C.; Thesis: "An Investigation of the Heat Value of Exhaust Steam together with the Plotting of Steam Indicator Diagrams from a 50 Kilowatt Steam Engine on the Temperature Entropy Chart." (With John P. Dobbins.)

Allen Daniels Lewis, Washington, D. C.; Thesis: "A Determination of the Most Economical Local Coal for Use in the Erie City Water Tube Boilers located at The Catholic University Power Plant, Washington, D. C." (With Arthur J. Gibson.)

For the Degree, Master of Arts (A.M.):

Jackson Joseph Ayo, Jr., Bowie, La., A.B. (Jefferson College), 1914; James Francis Connor, Washington, D. C., A.B. (Amherst College), 1900; Brother Felician, F.S.C., Ammen-dale, Md., A.B. (La Salle College, Philadelphia, Pa.), 1914; Arthur John Lewis, Whitman, Mass., A.B. (Amherst College), 1914; Rev. Charles Joseph Miller, Dubuque, Iowa, A.B. (St. Joseph's College, Dubuque, Iowa), 1909.

For the Degree, Electrical Engineer (E.E.):

Thomas Ryder Lannon, Jacksonville, Fla.; B.S. in E.E. (The Catholic University of America), 1914; Dissertation: "The Electric Railway: Its Development, Present Status, and Outlook."

For the Degree, Doctor of Philosophy (Ph.D.):

Aloysius John McGrail, Cambridge, Mass.; A.B. (Harvard

University), 1913; A.M. (The Catholic University of America), 1914; Dissertation: "Some Reactions of Calcium Carbide with the Vapors of certain Compounds at high Temperatures."

*In the Catholic Sisters College*

For the Degree, Bachelor of Arts (A.B.):

Of the Sisters of St. Benedict: Sister M. Ignatia, Bristow, Va.

Of the Sisters of Charity of the Blessed Virgin Mary: Sister M. Evangela, Dubuque, Iowa.

Of the Sisters of Divine Providence: Sister M. Fortunata, San Antonio, Tex.; Sister M. Lucie, Newport, Ky.

Of the Sisters of St. Dominic: Sister M. Aloysius, Caldwell, N. J.

Of the Sisters of St. Francis: Sister M. Alphonse, Stella Niagara, N. Y.; Sister M. De Sales, Dubuque, Iowa; Sister M. Eberharda, Glen Riddle, Pa.; Sister M. Paula, Stella Niagara, N. Y.

Of the Sisters of St. Joseph of Carondelet: Sister Evelyn O'Neill, St. Louis, Mo.

Of the Sisters of St. Mary: Sister Veronica, Lockport, N. Y.

Of the Sisters of Mercy: Sister M. Augustine Burke, Nashville, Tenn.; Sister M. Grace, Pittsburgh, Pa.; Sister M. Thecla, Wilkes-Barre, Pa.

Of the Sisters of the Precious Blood: Sister M. Grace, Maria Stein, Ohio; Sister M. Rosalia, Maria Stein, Ohio.

Of the Lay Students: Miss Florence Helen Grupp, Buffalo, N. Y.; Miss Carola Kopf-Seitz, Washington, D. C.

For the Degree, Master of Arts (A.M.):

Of the Sisters of St. Benedict: Sister M. Agnes, Duluth, Minn., "Sources and Development of the Salic Law in France before A.D. 1600"; Sister Augustine (M.), Duluth, Minn., "Angelus Silesius (Johann Scheffler) als Dichter Geistlicher Lieder"; Sister M. Grace, St. Joseph, Minn., "The Suppression of the Templars"; Sister M. Irma, St. Joseph, Minn., "The Attitude of Augustus Toward Social Life, Education and Religion."

Of the Sisters of Charity of the Blessed Virgin Mary:



Sister M. Clara, Dubuque, Iowa, "The Clausura of Religious Women and Its Relation to Education"; Sister M. St. Michael, Dubuque, Iowa, "St. Charles Borromeo as an Educator."

Of the Sisters of Charity of the Incarnate World: Sister M. Helena, San Antonio, Tex., "The Eastern Question Considered in Its Racial and Political Aspects"; Sister Peter Nolasco, San Antonio, Tex., "Pantheism of Spinoza."

Of the Sisters of Divine Providence: Sister M. Hope, San Antonio, Tex., "Johann Ignaz von Felbiger, Educational Reformer and Pedagogical Writer."

Of the Sisters of the Holy Humility of Mary: Sister M. Beatrice, Lowellville, Ohio, "The Philosophy in the Art of the Renaissance."

For the Degree, Doctor of Philosophy (Ph.D.):

Of the Sisters of St. Joseph of Carondelet: Sister M. Pius, St. Louis, Mo., "Some Evidences of Mysticism in English Poetry of the Nineteenth Century."

Of the Lay Students: Miss Mary Agnes Cannon, Buffalo, N. Y., "The Education of Women During the Renaissance."

#### TEACHERS' INSTITUTE AT SAN FRANCISCO

A very successful Institute for the teachers of the Catholic schools of the archdiocese of San Francisco was held during the week of June 12-17, in the city of San Francisco. Sisters and Brothers to the number of five hundred attended the lectures and conferences which were concerned chiefly with the problems of elementary education in the Catholic schools.

The Institute was formally opened by the Most Rev. Archbishop Hanna in St. Mary's Cathedral. In his sermon, the Archbishop sounded the keynote of the undertaking. "You have been sent forth," he said, "into a changed and changing world; it is fitting that you should deal understandingly and sympathetically with the problems which that world has to offer. Your exalted mission is not merely to spread abroad the seeds of knowledge, but to translate knowledge into life."

The lecturers of the Institute were the Very Rev. E. A. Pace, Ph.D., D.D., and the Rev. P. J. McCormick, Ph.D., of the Catholic University; the Rev. Ralph Hunt, Superintendent

of Schools; the Rev. Peter C. Yorke, D.D., pastor of St. Peter's Church, and the Rev. Philip O'Ryan, S.T.L., pastor of Star of Sea Church. The program of the Institute follows:

*June 12*

9 a. m.—High Mass in the Cathedral, Celebrant, Rev. Peter C. Yorke, D.D. Sermon by the Most Reverend Archbishop.  
11 a. m.—Introductory Address, Rev. Ralph Hunt, S.T.L.  
12 m.—The Place of Religion in Catholic Education, Very Rev. Edward A. Pace, Ph.D., D.D. 3 p. m.—Administration of the Catholic School System in the United States, Rev. P. J. McCormick, Ph.D.

*June 13*

9:30 a. m.—Standardization as Applied to the Catholic School System—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: I. History of the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—Methods of Teaching Religion—Very Rev. Edward A. Pace, Ph.D., D.D.

*June 14*

9:30 a. m.—The Standardized Curriculum—Rev. P. J. McCormick, Ph.D. 11 a. m.—The Pastor and the Schools—Rev. Philip O'Ryan, S.T.L. 3 p. m.—Understanding and Remembering—Very Rev. Edward A. Pace, Ph.D., D.D.

*June 15*

9:30 a. m.—Standardized Text Books—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: II. Doctrine in the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—Learning and Doing—Very Rev. Edward A. Pace, Ph.D., D.D.

*June 16*

9:30 a. m.—Teacher and Text Book—Rev. P. J. McCormick, Ph.D. 11 a. m.—Pedagogical Value of the Liturgy: III. Methods of Using the Liturgy—Rev. Peter C. Yorke, D.D. 3 p. m.—The Principle of Adaptation—Very Rev. Edward A. Pace, Ph.D., D.D.

*June 17*

9:30 a. m.—Superintendency of the Schools—Rev. Ralph

Hunt, S.T.L. 11 a. m.—The Principle of Association—Very Rev. Edward A. Pace, Ph.D., D.D. 3 p. m.—Tasks for the Year—Very Rev. Edward A. Pace, Ph.D., D.D.

#### CONFERENCE OF CATHOLIC CHARITIES

The National Conference of Catholic Charities will hold its fourth biennial session at the Catholic University, Washington, September 17, 18, 19 and 20. Work on the program is nearly completed.

The Conference holds general meetings usually in the evening, at which fundamental problems of interest to the entire membership are discussed. It holds section meetings, each one being in charge of a special committee interested in a particular field of relief work. There are committees on Families, on Social and Civic Activities, on Sick and Defectives and on Children. Arrangements are made for two meetings for each committee during the days of the Conference. At each meeting from two to four papers are read. These are discussed by a small number appointed for that purpose, after which general discussion from the floor is invited. The utmost freedom of discussion is encouraged. The Conference never votes on any policy of relief. It leaves all members untrammelled in the expression of their views.

This arrangement lends intense interest to the meetings, since there are no less than twenty-seven States represented at the Conference sessions. Those in attendance bring the advantage of wide experience and well-tested leadership to the expression of their views in either papers or discussions.

All Catholics who are interested in any feature of relief work are cordially invited to become members. The Report of each biennial meeting of the Conference makes a volume of approximately four hundred pages. These Reports constitute already an important element in the literature of Catholic Charities in the United States. Perhaps the most important constructive action expected at the meeting of the Conference next September will be the creation of a National Catholic charities monthly magazine. It will be the successor to the St. Vincent de Paul Quarterly, which has been published by the Superior Council of New York for twenty-one years.



At a meeting of the National Committee of the St. Vincent de Paul Society at the Catholic University in November, 1915, heartiest encouragement was voted to the plan of converting the Quarterly into a monthly and placing it under the editorial direction of Rev. John A. Ryan, one of the most distinguished scholars in the American Church. It is expected that the National Conference of Catholic Charities will endorse the plan, since it has twice voted in favor of it at former meetings.

#### INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

The executive board and trustees of the International Federation of Catholic Alumnae convened in three days' session at The Hospice, Niagara Falls, Canada, on July 11, 12 and 13.

The members included president, Miss Clare I. Cogan, A.M., Brooklyn; vice-president, Mrs. H. I. Kelly, Toronto; second vice-president, Mrs. Frank Hahne, Dayton, Ohio; third vice-president, Miss Irene M. Cullen, Brooklyn; corresponding secretary, Miss Hester E. Sullivan, Brooklyn; recording secretary, Mrs. John McEniry, Moline, Ill.; treasurer, Mrs. William Muldoon, Jamaica Plain, Mass.

Mrs. James J. Sheeran, Brooklyn, chairman of the permanent organization committee, was also present. The trustees are Miss M. L. Hart, Toronto; Mrs. Daniel V. Gallery, Chicago; Mrs. Edward Gibbon Paine, Milwaukee, Wis.; Miss Cecile D. Lorenzo, Brooklyn, and Mrs. I. F. Phillips, Dubuque, Iowa.

The Very Rev. Edward A. Pace, representing the Right Rev. Bishop Shahan, S.T.D., J.U.L., rector of the Catholic University and active director of the International Federation, presided at the conferences and delivered an address on the specific work of the Federation.

The business included detailed discussion of important matters pertaining to the practical life of the Federation, notably conferences on education, literature and social work—the three departmental activities of the association. State organization in its relation to international was also considered, and the report of the Federation Seal committee submitted to the board.

Plans for the Baltimore convention, to be held in that city in November next, were definitely perfected. Mrs. Frank Philip Scrivener, governor of Maryland State Alumnae and hostess of

the convention, and Miss Smith, local chairman of arrangements, attended the sessions and presented plans and suggestions for the convention program.

The Baltimore convention promises to be an event of importance and widespread interest. His Eminence Cardinal Gibbons, honorary president of the Federation, will preside and many noted Catholic educators are expected to attend.

Concurrent with the executive meeting, copies of the constitution and by-laws have been sent to all affiliated alumnae associations throughout the United States and Canada. R.M.F.

PATRICK J. McCORMICK.

## REVIEWS AND NOTICES

**Essentials of Geography**—First Book by Alfred Perry Brigham and Charles T. McFarlane. New York, American Book Co., 1916, pp. 266, price 72 cents.

The book contains good, clear maps, a well selected series of pictures and a complete alphabetical index. South America is given more prominence than was usual heretofore. Human industries occupy a conspicuous place throughout the volume.

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**Essentials of Geography**—Second Book, by Alfred Perry Brigham and Charles T. McFarlane. New York, American Book Co., 1916, pp. 426, price \$1.24.

The work begun in the first book is continued and expanded in this volume. The matter is new. Colored illustrations add attraction. It contains a wealth of interesting facts concerning the commerce and industry of the world today.

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**A Complete French Course**, by C. A. Chardenal, revised and rewritten by Maro S. Brooks. Boston, Allyn & Bacon, 1916, pp. xxvii+381.

One unusual feature of this book consists in a series of photographic illustrations. Twenty full pages are devoted to these pictures but it is not easy to see why they were placed in the book as apparently they have no function to perform in connection with the text. Of course illustrations in text-books are becoming more and more popular and so long as the illustrations are really illustrations of the thought and the context they are likely to be accepted as of some value.

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**A Text-Book of Logic**, by Arthur Ernest Davies, Professor of Philosophy in the Ohio State University, Columbus, Ohio. Adams & Co., 1915, pp. xxviii+601.

The author of this manual presents the new phases of the subject without abandoning the fundamental principles of the science as developed by Aristotle. He has this to say of his work in the



**Preface:** "I hold no brief for traditionalism in Logic, and while I sympathize with and, according to my ability, appreciate the value of much that the advocates of the newer Logics have contributed to our knowledge of the methods by which the human mind reaches truth, I have never been able to dispossess myself of the belief that the older logic in some measure had enabled me to understand what the newer logic had to say. . . . It seems, therefore, that for some time to come logic will continue, in the main, to be traditional, and that books of logic will have to conform to the requirements that are determined by that fact. But there are all sorts and degrees of conformity, and I confess to a liking for that kind and degree which is not inconsistent with the exercise of the largest liberty of one's academic conscience."

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**The Problem of Knowledge**, by Douglas Clyde MacIntosh, Ph. D., Assistant Professor of Systematic Theology in Yale University. New York, Macmillan Company, 1915, pp. xviii+503, cloth, \$2.50.

The book is divided into two parts the first of which deals with the problems of Immediate Knowledge. The second deals with the Problems of Mediate Knowledge. Under the former head is discussed the Problem of Acquaintance or Epistemology proper and the Problems of the Ways and Means of Knowing. The first of these subdivisions is discussed under the following four heads: A Critique of Dualism; A Critique of Idealism; A Critique of the New Realism and a Constructive Statement. The problems of the Ways and Means of Knowledge is discussed under the following two chapter heads: The Morphology of Knowledge; The Genesis of the Apriori. The two main divisions of the second part of the book discuss the Problem of Truth and the Problem of Proof.

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**How to Write Business Letters**—Edited by Walter K. Smart, Ph. D., Head of the Department of English of Armour Institute of Technology and Lecturer on Business Correspondence in the School of Commerce of Northwestern University, in collaboration with the editorial staff of System. New York, A. W. Shaw Co., 1916, pp. 160.

The value of a good business letter is at once recognized by every one in active business. The writing of such a letter is a special art. It is not included in the usual course of English taught in our high schools or colleges. "Business English" is being taught as a special branch in schools of commerce. To such the present volume will at once declare its value. But there are multitudes of people who are called upon at one time or another to write a business letter and they also should be trained in the art. For convenience of files and our modern business methods certain requirements must be observed such as keeping in separate letters matters pertaining to different departments, proper dating and reference to former correspondence, etc.

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**Cleveland Educational Survey—Sectional Reports:**

"These reports can be secured from the Survey Committee of the Cleveland Foundation, Cleveland, Ohio. They will be sent postpaid for twenty-five cents per volume with the exception of 'Measuring the Work of the Public Schools' by Judd. 'The Cleveland School Survey' by Ayres and 'Wage Earning and Education' by Lutz. These three volumes will be sent for fifty cents each. All of these reports may be secured at the same rates from the Division of the Russell Sage Foundation, New York City."

This series of reports is attracting much interest throughout the country. They deserve a careful study and a place on the library shelves of all who are interested in the practical problems of education in our cities. The following volumes of the series have been received by the Review:

- Child Accounting in the Public Schools**, by Leonard P. Ayres, 1915, pp. 68. Associate Director of the Department of Recreation, Russell Sage Foundation.
- Educational Extension**, by Clarence Arthur Perry, 1916, p. 115. Division of Education, Harvard University.
- Education Through Recreation**, by George E. Johnson, 1916, p. 94. Statistician, Russell Sage Foundation.
- Financing the Public Schools**, by Earl Clark, 1915, p. 133.
- Health Work in the Public Schools**, by Leonard P. Ayres and Mary Ayres, 1915, p. 59.
- Measuring the Work of the Public Schools**, by Charles Hubbard Judd, Director of the School of Education of the University of Chicago, 1916, p. 290.

**Overcrowded Schools and the Platoon Plan**, by Shattuck O. Hartwell, Superintendent of Schools, Muskegon, Mich., 1916, p. 77.

**School Buildings and Equipments**, by Leonard P. and Mary Ayres, 1916, p. 117.

**Schools and Classes for Exceptional Children**, by David Mitchell, Department of Psychology, University of Pennsylvania, 1916, p. 122.

**What the Schools Teach and Might Teach**, by Franklin Bobbitt, Assistant Professor of Educational Administration, University of Chicago, 1915, p. 108.

**Boys and Girls in Commerical Work**, by Bertha M. Stevens, 1916, p. 181.

**Department Store Occupations**, by Iris Prouty O'Leary, Assistant in Vocational Education for Girls and Women, Department of Public Instruction of New Jersey, 1916, p. 127.

**Railroad and Street Transportation**, by Ralph D. Fleming, 1916, p. 76.

The Survey Committee of the Cleveland Foundation consists of the following members: Charles E. Adams, Chairman; Thomas E. Fitzsimmons; Myrta M. Jones; Bascom Little; Victor W. Sincere; Arthur D. Baldwin, Secretary; James R. Garfield, Council; Allen T. Burns, Director; Leonard P. Ayres, Director of the Educational Survey.

The Committee are to be congratulated upon the form in which this report is issued. Each section of the Report is presented in a charming little volume well printed, tastefully bound and well illustrated. This circumstance will lead many to read the report who would do little more than glance at it were it presented in the usual ponderous volume.

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**Contributions to the Founding of the Theory of Transfinite Numbers**, by George Cantor. Translated and provided with an introduction and notes by Philip E. B. Jourdain, M. A. Chicago, Open Court Publishing Co., 1915, pp. vii + 211.

"This volume contains a translation of the two very important memoirs of George Cantor on transfinite numbers which appeared in the *Mathematische Annalen* for 1895 and 1897 under the title



'Beiträge zur Begründung der transfiniten Mengenlehre.' . . . These memoirs are final and logically purified statements of many of the most important results of the long series of memoirs begun by Cantor in 1870."

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**The Advance of Fires**, by Arland B. Weeks, Professor of Education in the North Dakota Agricultural College. Boston, D. C. Heath & Co., 1916, pp. iv + 128.

This little volume is destined to do a good service in helping to arouse public sentiment against the wastefulness of our fires, particularly forest fires and in training the children in effective methods of avoiding and preventing such fires. The author is quite within the bounds of truth when he states in his Preface: "The conservation of resources is a worthy national ideal, and the reduction of fire waste is an important factor in such conservation. The abolition of poverty is brought one step nearer by the avoidance of the vast loss due to this cause. Public sentiment is becoming a force in dealing with fire prevention; thirty States now have the office of State Fire Marshal and seven States require that the public schools give instruction in the preventing of fires. It is especially important that interest be aroused and maintained in the avoidance of fire waste. The citizen should become conscious of the elements of danger in the various situations in which fires originate; a more general consciousness of hazards would work great improvements over prevailing conditions. One cannot read the accounts of fires reported in the press with their associate accidents and fatalities, without feeling strongly the obligation of the public schools to do all within their power to mitigate this record of waste and woe."

The Catholic schools should not and will not be behind the public schools of the country in their willingness to cooperate in this good work. The little volume before us can scarcely fail to be of service in all elementary schools.

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**Selections from the Scottish Philosophy of Common Sense.**

Edited, with an introduction, by G. A. Johnston, M.A.,  
Lecturer in Normal Philosophy in the University of Glasgow.  
Chicago, the Open Court Publishing Co., 1915, pp. vii + 267.

**The Principles of Health Control**, by Francis W. Walters, A.M., Professor of Psychology and Hygiene, State Normal School, Warrensburg, Mo. Boston, D. C. Heath & Co., 1916, pp. viii + 476.

The following motto on the title page of this book is apparently observed today by many without much urging: "To be a good animal is the first requisite to success in life, and to be a nation of good animals is the first condition of national prosperity." This Spencerian doctrine is finding its full illustration on the battlefields of Europe today. There are few who will dispute the right of our animal nature to a full and adequate development but we have more important duties than those imposed upon us by our animal nature. However, it is scarcely to be supposed that the author of this volume is blind to this truth and he will find very general agreement in his main contention that it is the duty of the school to guard and promote in every possible way the physical well-being of the children. The scope of the work is well set forth in the opening paragraphs of the author's preface: "The chief difference between the present volume and the usual textbooks on Hygiene lies in the emphasis that is placed upon corrective work. Advantage is taken of the fact that perfect health is rarely attained, to place before the student the problem of improving his physical condition and of testing in a simple manner the principles which he is studying.

"Health control, from the author's viewpoint, presents a negative and a positive phase—negative in so far as the causes of disease and bodily weakness are to be avoided, positive to the extent that weak parts are to be built up, body processes improved, and the natural defenses strengthened. Although these phases are of about equal importance, the second supplies an impelling motive for the student and fills an ever-increasing need in the life of today.

"Since all phases of modern life tend to impair the physical organism, there should be a wide dissemination of knowledge of how weaknesses are to be relieved and the body restored to its normal condition. This does not mean that less attention should be given to prevention, but that more should be given to constructive and recuperative agencies."

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**The Meaning of Education**—Contributions to the Philosophy of Education, by Nicholas Murray Butler, President of

Columbia University. Revised and enlarged edition. New York, Charles Scribner's Sons, 1915, pp. xiii + 385.

"In the present revised and enlarged edition of the *Meaning of Education*, two chapters that were included in the former edition are omitted: 'Democracy and Education' and 'The Reform of Secondary Education in the United States.' The following chapters, which did not appear in the former edition, are included in the revised and enlarged edition: 'Five Evidences of Education'; 'Training for Vocation and for Avocation'; 'Standards'; 'Waste in Education'; 'The Conduct of the Kindergarten'; 'Religious Instruction and its Relation to Education'; 'The Scope and Function of Secondary Education'; 'The Secondary School Program'; 'The American College and the American University'; 'The Place of Comenius in the History of Education'; 'Status of Education at the Close of the Nineteenth Century'; 'Some Fundamental Principles of American Education'; 'Education in the United States'; 'Discipline and Social Aim in Education';" From these titles it will be seen that the book is in large measure a new work. It is to be regretted that it was not published as a separate volume. Revising of the old volume will scarcely appeal to many and the fact that in the present case a great deal of new and important matter has been added is likely to be overlooked.

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**The Gary Schools**, by Randolph S. Bourne, with an introduction by William Wirt, Superintendent of Schools, Gary, Indiana. Boston, Houghton Mifflin & Co., 1916, pp. xix + 204.

During the past two decades there has been a widespread discontent with the public school system throughout the United States. It is generally seen that the deep changes in our social and economic life demand a radical modification of the school system that is to adequately equip our children to take their place in the social and economic world of tomorrow. Many experiments are being conducted in the endeavor to so modify the public school system as to render it serviceable or to create another system in its place. Among all these experiments none has attracted wider attention or more favorable comment than the Gary Schools. Educators who can find the opportunity either have visited or contemplate visiting the Gary schools to



study the system at first hand. In the meanwhile many who are deeply interested and who are not likely to find this opportunity will be glad to study the present volume in which there is presented a brief and clear account of the Gary school system and its results. The purpose of the Gary Schools is succinctly stated by Superintendent Wirt in the introduction: "During the past fifteen years I have tried approximately fifty different programs for "work-study-and-play schools." The several factors in such a school program can be combined in countless ways. I have not tried to design a system or type of school program as set forth that would constitute a universal ideal school for all children. Rather, I have tried to develop a system of school administration that would make possible the providing of a great variety of school types, so that all cities and all of the children of the several parts of the city may have the kind of a school they need. I have had only two fixed principles since I began establishing "work-study-and-play schools" at Bluffton, Indiana, in the year 1900. First: All children should be busy all day long at work, study, and play under right conditions. Second: Cities can finance an adequate work-study-and-play program only when all the facilities of the entire community for the work, study, and play of children are properly coordinated with the school, the coordinating agent, so that all facilities supplement one another and "peak-loads" are avoided by keeping all facilities of the school plant in use all of the time."

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**Dogmatic Series**, by Roderick MacEachen, Wheeling, W. Va.  
The Catholic Book Co., 1915.

The Dogmatic Series contains five volumes of very convenient size, neatly bound in cloth and well printed. They will be welcomed by many who are seeking a brief, clear and simple statement of the essential teachings of the Catholic Church and the great fundamental questions of Religion. The Preface to the first volume of this series is from the pen of Cardinal Gibbons from which we quote the following paragraphs: "All men want certainty of knowledge. They want definite truth. They want to know their destiny. God has provided this knowledge for all men in His divine Revelation. This divine Revelation comes to us through the ministry of God's holy Church. It comes to us in

the form of dogmas or defined truths. It is then with keen satisfaction that I introduce to you these little volumes. They are filled with the beauty of divine truth. They are called the Dogmatic Series. They portray all the doctrines of faith in simplicity and clearness. This work enters into every detail of dogma. Every page is filled with interest. It brings home to the people in the most pleasing style the great treasures of faith. The Dogmatic Series is the first series of the Catholic Library. The whole work is to contain fifty volumes. The appearance of this great work will, undoubtedly, bring joy to multitudes of laymen. It is being written especially for them. It will be the fulfillment of the desire which many staunch Catholics have long felt. The work deals with the truths that are dear to us all. It depicts them in a new manner. It shows them forth in all their force and beauty. You who are to be the readers of this work may well rejoice. I rejoice with you. It will respond to your fondest hopes. It will with God's grace help you to love more than ever the truths of our holy Faith."

Volume I deals with God, Man and Revelation. Volume II deals with Christ and the Church. Volume III contains a brief discussion of Grace and the Sacraments, of Baptisms, Confirmation, the Holy Eucharist and closes with a discussion of the Mass. Volume IV discusses Penance, Indulgences, Extreme Unction, Holy Orders and Matrimony. Volume V is concerned with the Sacramentals, with the Blessed Virgin and the Last Things. At the close of Volume IV there is a good alphabetical index which will aid materially in the practical use of this little series.

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**A Short History of Belgium**, by Leon Van Der Essen, Ph.D., LL.D., Professor of History in the University of Louvain, Member of the Royal Academy of Archeology of Belgium. Chicago, 1915, University of Chicago Press, pp. 168, price \$1.00 net.

This volume cast in brief and readable English will doubtless be welcomed by a large circle of readers in the United States whose sympathies have been stirred by the tragic fate of this little country. The author is an authority on the subject and presents matters clearly as seen from the Belgian viewpoint.

**Inventors and Money Makers**—Lectures on some relations between economics and psychology delivered at Brown University in connection with the celebration of the 150th anniversary of the foundation of the University, by F. W. Taussig, Ph.D., LL.B., Litt.D., Henry Lee Professor of Economics in Harvard University. New York, MacMillan Co., 1915, pp. ix+138; cloth, \$1.00 net.

Three general topics are treated in this work. The Instinct of Contrivance, the Psychology of Money Making; Altruism; the Instinct of Devotion.

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**English Derivatives**—A practical Class Book by B. K. Benson. Boston, 1916, D. C. Heath Co., pp. vii+166.

This little volume will prove helpful in teaching the children to look for the root meaning of words and will doubtless prove serviceable particularly to younger pupils or to older ones who are not familiar with Latin and are consequently unable to see the derivation of the word without special instruction.

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**The Kindergarten and the Montessori Method**—An Attempt at Synthesis, by Martha MacLear, A.M., Assistant Professor of Elementary Education, Director of Kindergarten Education, Howard University, Washington, D. C. Boston, 1915, Richard Badger, pp. 114.



# The Catholic Educational Review

OCTOBER, 1916

## STANDARDIZATION OF CATHOLIC COLLEGES

The standardization of Catholic colleges is a question full of interest, not only to the professors in Catholic colleges, but to the Catholic public in general. The endeavor to standardize our colleges is praiseworthy, but the task is difficult. Were a satisfactory standardization achieved, it would not only prove valuable to Catholic parents who are about to send their sons and daughters to college, but it would greatly diminish the difficulties of other educational institutions in dealing with Catholic colleges and with their students.

May a satisfactory standardization of Catholic colleges be achieved? If so, by whom and on what conditions? No real advance can be made towards the solution of this complex problem until all its factors are clearly set forth.

The question was opened up for discussion in the pages of the *Ecclesiastical Review*, in a letter to the editor which is published in the September issue. "Professor" wrote the letter to the *Review* in the belief that this topic would prove vitally interesting to the priests of the country and there seems little room for doubt that he is entirely correct in this supposition. An ample discussion of the standardization of Catholic colleges by competent authorities in the pages of the *Ecclesiastical Review* can scarcely fail to be productive of much good.

Acting upon the conviction that there are many aspects of this question which still need elucidation, and upon the further conviction that the subject is vitally interesting to a large public which is not reached directly by the *Ecclesiastical Review*, we venture to invite a full and free discussion of the subject in the pages of THE CATHOLIC EDUCATIONAL REVIEW.

We do not know "Professor's" identity, but it is permissible on our part to express surprise at one sentence in his letter: "If we had a monthly educational publication, I should want to open the question in its pages at once and to keep up the agitation during the interval between meetings of the Association." We had supposed that every intelligent student of education, Catholic and non-Catholic, in the English-speaking world was familiar with the merits and high standing of THE CATHOLIC EDUCATIONAL REVIEW, "a monthly educational publication," founded at the urgent solicitation of officers and members of the Catholic Educational Association to furnish a worthy forum for the discussion of such topics as the one in hand. We cannot suppose that the "Professor" is ignorant of the existence of the REVIEW, and hence conclude, very naturally, that he meant this statement to act as a spur to us to come forward and help the College Department of the Catholic Educational Association to solve its "big problem," the Standardization of Catholic Colleges. We assure the "Professor" that modesty alone has restrained us thus far and we shall now strive to make amends for past shortcomings by opening up the problem to a thorough study and wide discussion and extend to him and to others who may be interested a most cordial invitation to contribute of their wisdom to a discussion which should prove illuminating.

Standardization of Catholic colleges has been discussed at several of the recent annual meetings of the College Department of the Catholic Educational Association and interest in the subject does not seem to have abated. The earlier papers and discussions will be found in the recent volumes of the Proceedings of the Association. We publish in this issue the address read by Dr. Schumacher, C.S.C., at the opening meeting of the College Department in Baltimore last June, under the title "What Next?" The results of the discussion which followed the reading of this paper are thus summed up in the opening paragraph of "Professor's" letter to the *Ecclesiastical Review*:

"A resolution declaring it advisable to draw up a list of standard Catholic colleges was tabled after a lengthy and unenlightening discussion. The vote on the question of tabling

the motion was almost equal. The reasons, so far as I could observe, for opposing the motion, were, first, the fear, on the part of some, that some colleges might fall below the standard, and so lose prestige in the eyes of their patrons and, second, the fact that there was no authoritative body in existence that could draw up such a list without appearing to discriminate against the weaker colleges, or that possessed sufficient power to add sanction to its decision."

Before a list of standard Catholic colleges can be rendered available to the general public there are three distinct problems which must be solved satisfactorily. (1) What constitutes a standard Catholic college? (2) What Catholic educational institutions are entitled to be ranked as standard Catholic colleges? (3) Who shall certify to the public that the classification when made shall be correct and comprehensive? Evidently these problems must be solved in the order in which they are here stated before a list of standard Catholic colleges can be rendered available.

What is meant by the phrase, "Standard Catholic Colleges?" Does it imply that there are several standard colleges, commonly known as Catholic, some of which are standard in their Catholicity, and other some nearly standard, while still other some may be nearly Catholic? Or does it mean that among the Catholic colleges some are standard colleges, while others may be nearly standard, and that it is doubtful whether other so-called Catholic colleges really deserve the name college? Or does the phrase mean that the word "standard" modifies equally Catholic and college? We choose to employ the phrase in the latter sense and hence we must face two entirely distinct problems: First, the attempt to standardize colleges according to their Catholicity, and, secondly, the attempt to standardize the same institutions with reference to their character as colleges.

The former of these questions, though clearly the first in order of importance, has not heretofore appeared in the discussions of the College Department of the Catholic Educational Association, and we venture to call the attention of the readers of the REVIEW to several factors which this phase of the problem includes. The second of the two problems will receive attention in a subsequent paper.



Charles W. Eliot, ex-President of Harvard University, is reported to have said that "Harvard is the biggest Catholic college in the United States." This raises the question as to wherein resides the Catholicity of a college. May a college properly be called Catholic because the pupils which it receives happen to be Catholic? or because its teachers are Catholic? or because it is built and supported by the contributions of Catholics? It is true that a Catholic college should properly be supported by Catholics, that it should have a Catholic faculty and receive Catholic students; nevertheless, the essential note of difference does not reside in any of these things nor in all of them taken together. In a Catholic locality it is quite conceivable, for instance, that a college might exist which would derive its support entirely from Catholic taxpayers, have Catholic students, and a Catholic faculty and yet the college would be purely nonsectarian as a State institution.

Evidently we must seek for the reasons for calling a college Catholic in the place which the Catholic religion occupies and in the functions which that religion performs in it.

A college is not rendered Catholic by the fact that the Catholic religion is taught in it during a certain number of periods a week. This might well be done in any nonsectarian college. The Catholic religion must not only be present in the college as a discipline taught to the students and as a faith governing the lives of faculty and students, but if the college is to be considered Catholic the Catholic religion must function in it so as to transform the whole work of the institution. A Catholic college in its chief aim and in its entire structure and function, must be calculated to *make Catholic*; it must be designed and operated so as to strengthen and enlighten the faith of its pupils. It must be calculated to form Christian character and to establish ideals which will remain permanent controlling factors in the lives of its pupils.

It is true that, in spite of all that may be done in this direction by the best available Catholic college, an occasional alumnus may cast discredit upon his Alma Mater. Accidental shortcomings and defects will, of course, be found in all human

institutions. The matter in hand is far too important to be entrusted to mere human calculations concerning the relationship between means and ends. The college, upon investigation, may seem to possess all the attributes of a genuinely Catholic college; its plans may seem well calculated to produce desirable results, but we are always prone to err in our plans and calculations and we must, wherever possible, apply the test pointed out by the Master, which is as true and as necessary today as it was in the days when He taught on the plains of Galilee: "By their fruits you shall know them; do men gather grapes of thorns and figs of thistles?" When a Catholic college just begins its career, we must, of course, content ourselves with an examination of the grounds for hope which it furnishes us, but as it continues to exist and to function it supplies us with the means of applying the real test which is, after all, to be found in the Catholic character of its alumni, and it is in this field that we shall find the chief task of those who would establish for us an authentic list of Standard Catholic Colleges.

To an intelligent and conscientious Catholic parent about to send his child to college, the Catholicity of the institution is its most important characteristic. For him this attribute will limit rigidly the range of institutions from which he may select. He will, therefore, naturally look among Catholic colleges for that college which is calculated to prove most efficient in preserving and developing the faith of his child. He will look for the note of Catholicity in the aim of the institution, in its curriculum, in its methods, in the personnel of its faculty, and, above all, in the Catholic character of its alumni.

Institutions calling themselves Catholic will be found to vary widely in the degree in which they possess each of these attributes. From the very nature of the case, therefore, in our attempt to standardize the Catholicity of colleges we must rely chiefly on the effects which a college continues to produce upon the Catholic character of its alumni, and young institutions must be content to wait until hope is transformed into fruition before they can rightly claim place among standard Catholic colleges, for experience has long since taught

us that the fairest promises may sometimes be followed by very meager fruitage.

The task of ascertaining what colleges are standard in their Catholicity may be somewhat lightened through a process of elimination. It will not be difficult to exclude certain types from our list.

There are certain colleges that bear the name Catholic whose aim does not seem to differ materially from that of neighboring secular institutions, whose staff is largely made up of professors from secular colleges and officers of public schools, whose curriculum, methods, and texts are selected from the standpoint of the secular university from which they seek public recognition as accredited schools. Such institutions may or may not be standard colleges, but they have no valid claim to be considered standard in their Catholicity, if indeed they may be called Catholic at all. They have, in fact, ceased to be Catholic in everything except in ownership and in a moiety of their faculty and students. It is hard to understand how a Catholic public can continue to tolerate, much less support, an institution which betrays every Catholic interest in the hope of attracting to itself, on the sole offer of secular advancement, a large number of pupils.

There are many other colleges which sin in this way, but less deeply so than those we have just described. Some of them are, in fact, nearly Catholic, but they are so weak and timid that they are afraid to call their souls their own. They seem to think that every good thing and every worthy ideal in education is to be found anywhere else rather than within the Church. When these institutions adhere in a few respects to Catholic ideals they seem to regard their conduct as evidence of great sacrifice for the sake of Holy Mother Church. In these institutions the faculty are frequently all Catholic, but in speech and in aspiration the several members of the faculty prove that non-Catholic ideals and non-Catholic standards are the goal of their ambition. In these colleges a large percentage of the students are frequently non-Catholic and scrupulous care is exercised lest the non-Catholic pupils take offence at anything obtrusively Catholic. Such colleges are certainly not standard Catholic colleges and it is questionable,



on purely *a priori* grounds, whether they may not be more dangerous to the faith and morals of their pupils than institutions that are frankly nonsectarian.

There are not wanting colleges in our midst, particularly medical colleges and law schools, which bear the name Catholic in the literature which advertises them and in the degrees which they confer, but in which the faculty is overwhelmingly non-Catholic, in which the student body is overwhelmingly non-Catholic, and in which the curriculum bears only slight traces of Catholic doctrine or Catholic practice. These institutions are not even near-Catholic, the title is misleading, and in the interests of decency as well as in the interests of the Church it should be changed. As the case stands many well-meaning Catholic parents are deceived in a matter which concerns them most vitally. They send their sons to these schools in the belief that their faith is to be safeguarded and do not discover their mistake until it is too late.

We have reserved for the last the most important portion of the field of investigation, namely, that in which are to be found the results of the labors of our Catholic colleges. Here we need answers to a set of questions somewhat as follows:

What percentage of the alumni of each institution cease to be practical Catholics within ten years of graduation? within twenty years of graduation? or during any subsequent period?

What percentage of the alumni of each institution are fervent Catholics who frequently approach the Sacraments and take an active interest in the welfare of the Church in its varied aspects?

What percentage of the alumni of each institution are favored with a call to the sacred ministry or to membership in a religious community?

Were we in possession of the information here called for, we might hope to succeed in the further task of determining which of our Catholic colleges deserve to be ranked as standard in their Catholicity. The scope of the work might be somewhat widened with profit, were we to ascertain answers to the above questions concerning the alumni of certain State and nonsectarian colleges and universities. The comparative

loss of faith among the alumni of certain so-called Catholic colleges and of certain frankly nonsectarian colleges would, we doubt not, prove surprising to many who are not familiar with the facts in the case. If it should happen, for instance, that an institution calling itself Catholic should be held responsible for a larger percentage of loss of faith among its alumni than another institution which is supported by the State and which makes no claim to the title Catholic, how long would Catholics continue to support such an institution? and to continue to imperil the faith of their sons by sending them to it? If the supposition should turn out to be correct, we would have a very tangible proof of the practical value of the investigation which we are here outlining.

Even if we had definite answers to the foregoing questions, and had reliable tabulations, it would still be somewhat difficult to determine just where to draw the line of demarcation between institutions that are standard in their Catholicity and institutions that are not standard. But we would have something better than this in giving the gradation of each institution in its Catholicity and therefore the relative claim of each institution upon the loyal support of pastors and people.

After a preliminary investigation of this kind we might well take another step in advance. We might profitably apply the test of loyalty to the various units of Catholic life. Concerning the alumni of any given college we might ask: Has the loyalty of the alumnus to the parish of his birth and the parish of his adoption been strengthened and enlightened? The parish is the primary unit of Catholic life and where loyalty to the parish and its various works is wanting the faith of the individual is seriously endangered. Only a few of the chosen members of any parish are likely to receive a college education and the Church must rely on these few to furnish leadership to the less favored. The college, therefore, that fails to strengthen parish loyalty fails in a most important duty as a Catholic institution. Moreover, the Church demands loyalty not only to the parish, which is the primary unit of its life, but loyalty to the diocese and to the Church-at-large with all her great works, and she must

look to the favored few who receive a college education for wider vision and for a loyalty and an interest that leaps beyond parochial bounds and realizes that the parish could not exist did it not draw its life blood from the heart of the Church and its control from the authority of the Church.

We should, therefore, demand of the college alumnus evidence of interest in all the larger elements of Catholic life. We should demand of him an enlightened and practical interest in the diocesan seminary where priests are being educated to meet the needs of the faithful in the several parishes. We should demand of him a deep and abiding interest in the mother-houses and novitiates of the teaching communities of men and women, upon the efficiency of which depends the education of the children in our parish schools. It is needless to say that we must look to him, to his contributions, and to the force of his example, for substantial aid in support of the Holy See, in support of our foreign missions, in support of the Catholic University and the Catholic Sisters College, in support of Catholic publications, in support of orphanages and orphan asylums, etc. There should be no question of ranking a college as standard in its Catholicity if it weakened instead of strengthened the loyalties here described, or even if its result were merely negative in this respect, for the college is essentially a dynamic institution. The barren fig tree was not accused of bringing forth poisonous fruit; it was condemned because it failed to produce the fruit that should reasonably be expected of it. The wicked servant was not accused of theft; he merely wrapped up his one talent in a napkin and returned it to its owner when it was called for. If the statements of many pastors are to be credited, many so-called Catholic colleges would fail lamentably in the "loyalty" test of their Catholicity.

The value of rendering available reliable information on the topics called for in the preceding pages can scarcely be questioned; but how may this praiseworthy end be achieved?

Of course, it is far easier to determine the Catholicity of an institution than to determine its claim to be regarded as a standard college, for, after all, we have rather definite standards to measure by when there is a question of Catholicity,



whereas we have no recognized standard in our attempts to determine the nature of a college. It may, indeed, seem to the uninitiated an easy task to determine accurately the percentage of loss to the Church among the alumni of Catholic and non-Catholic colleges, and, indeed, if we confine our endeavor to the mere enumeration of those who have formally renounced the faith, the task would not seem to be unreasonably difficult. Nevertheless, it will be asked, Who is to undertake it? Where are we to find the funds necessary to finance the enterprise? And, above all, who is to guarantee thoroughness and accuracy in the performance of the work?

How shall we proceed to determine with any degree of accuracy the relative fervor of the alumni in question? the relative parish and diocesan loyalties of the alumni of the several colleges? Something, of course, might be done by determining the percentage of vocations among the brighter of the alumni to the parochial clergy and the percentage of vocations to the great teaching communities and to those communities who have been drawn by the example of the mercy of Christ to minister to the orphan, to the lame and the halt and the blind.

If a process of elimination, as suggested above, be employed, and we first test all so-called Catholic colleges concerning their effective Catholicity, the problem which the College Department of the Catholic Educational Association has been engaged upon, viz., what colleges may be justly considered standard Catholic colleges, will be considerably restricted, for very naturally none of us care to concern ourselves with determining the relative standing as colleges possessed by institutions that fall short of the required measure in their Catholicity. And in no case may an institution hope to be regarded as a standard Catholic college—should it fall short of due measure in the one thing necessary. If we are merely concerned in the standardization of institutions as colleges, then the word "Catholic" is a misnomer in the title. If the all-important thing concerning an institution is its rank as a college, there is no justification whatever for the existence of many of our so-called Catholic colleges. Our State universities are supported by the taxes of Catholic and non-

Catholic alike, and they offer free education to Catholic and non-Catholic youth on equal terms. It is therefore seeking money under false pretenses from our already overburdened people to ask them to support an institution whose only real claim to their patronage is to be found in the more or less near approach which they make to the excellence of the college work to be found in free institutions. It is, of course, obvious that the Catholicity of the college is the *raison d'être* of the Catholic college and no educational institution has any claim whatever upon the patronage or support of our Catholic people unless it justifies itself by its beneficial effect on the Catholic life of its pupils.

THOMAS EDWARD SHIELDS.

## WHAT NEXT?<sup>1</sup>

On May 9, 1916, the following letter was sent to Presidents of Catholic Colleges:

The College Department of the Catholic Educational Association has been working during the past few years on the standardization of the Catholic College. At the meeting held in St. Paul, 1915, a number of requirements that were considered essential to the standard college were unanimously adopted by the College Department. The next point up for consideration, and one of consequence, is, Should we apply a sanction for the standard that we have adopted? and if so, how can we make this standard effective? Everyone realizes that the delicacy of this question is equaled only by its importance. Frequently there are requests from different organizations or institutions for a list of accredited Catholic colleges. It is presumed that the Association has such a list and these institutions would be willing to give full rating to schools included in that list. I think it is clear we cannot make out such a list unless we have a standard such as was adopted at our last meeting. It is likewise clear, I believe, that all our Catholic colleges have not attained the same level of efficiency, nor the same high standard, hence it would be hardly fair to include them all in one list. The question now arises, How should we proceed in formulating such a list?

We hope to discuss that question at the coming convention in Baltimore. For this reason, as the President of the College Department, I would like to urge you in the interest of Catholic Colleges to be present yourself at this meeting, or to have a representative present. If it is impossible for yourself or a representative to attend the meeting, may we not hope that you will send, in writing, your opinion regarding the advisability of applying a sanction, and the method of this application?

With every good wish for the success of your work, and trusting you will find time to be with the College Department at its next convention, I am

Respectfully yours,

MATTHEW SCHUMACHER, C.S.C.,  
*President, College Department, C. E. A.*

There has been a steady and encouraging growth in the solution of the big problems of the College Department of the

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<sup>1</sup>Address by the Rev. Dr. Matthew Schumacher, C.S.C., President of the College Department of the C. E. A., at the opening meeting of the College Department.



C. E. A. There has been an earnestness and a devotion to the work that has carried us to desirable conclusions. No step was hastily taken, no resolution of moment ill-advised. The question of the number of units to be required for entrance to college was settled by declaring that the number of units shall be sixteen (16). The number of semester hours for graduation was fixed at one hundred and twenty-eight (128). The conditions that a standard college should meet were next carefully gone over and the minimum requirements for the standard college were adopted. We have then gone on record in reference to these important elements affecting the college; the question now arises, Have we completed our task? If not, what is next?

I think a little thought will make it clear that entrance requirements, semester-hours for graduation, the requisites of a standard college, are not complete entities in themselves; they are only preliminary to another step that will unify them and give them meaning. Shall we take that step, shall we give a sanction to our past labors, or are we content to make our efforts up to date merely a record in the printed proceedings with the obvious query attached to them, Why so far and not to the end? Can we logically, even if the reasons for going on were not so abundant, halt at the present stage in our work? Let me read you again a résumé of legislation adopted in reference to the standard college by the College Department at its meeting in St. Paul in 1915:

1. The Standard College should require sixteen units for entrance. (Adopted at the Chicago Convention, 1911.)

2. The Standard College should require one hundred and twenty-eight semester-hours as a minimum for graduation. (Adopted at the New Orleans Convention, 1913.)

3. The Standard College should have at least seven departments with seven professors giving their entire time to college work. The departments of English, History, Language and Philosophy should be represented among these seven departments.

4. The professors of the standard college should have a college degree or its equivalent; they should instruct in that department for which they have had special preparation.

5. The library of the standard college should contain at least 5,000 volumes.

6. The laboratory equipment of the Standard College should be sufficient to carry on work in Physics, Chemistry and General Science. The equipment should represent at least \$5,000.

7. The number of hours of work a student should be required to carry a week in the standard college should be at least sixteen; ordinarily not more than twenty.

8. The Standard College should require no professor to carry ordinarily more than sixteen hours of teaching a week.

Does not the question naturally arise, Are there any Catholic colleges that meet this standard? If so, which ones? We have committed ourselves to a standard; are we prepared to abide by it? In considering the advisability of giving a sanction to our labors in the shape of a list of standard colleges, it is well to remember that there are different classes of institutions. We might group them under three headings:

1. Those institutions that at present meet fully the conditions of the standard college as accepted by the College Department.

2. Those institutions that are not fully in line at present but are rapidly improving and in a short time will be in Class 1.

3. Those institutions that are not in line at present and have no desire to improve so as to reach the standard.

The institutions of the first class need not fear the effects of a sanction; they would rather find it an advantage. The institutions of the second class will find that a sanction has the force of hastening their advancement, and they should be given every help to improve. The institutions of the third class are like the barren fig tree—why should they encumber the ground?

There are reasons, of expediency at least, that seem to urge us to formulate a list of colleges for which the College Department will vouch. The present age is statistic-mad, and the power of the printed page has lost none of its attraction for the ordinary man. The absence of a school from a list where some think it ought to be found does not help that

school in the estimation of those who simply read statistics or who have a more practical interest. There is unfortunately a presumption against the standard of Catholic colleges, and however unjust we may consider this situation, the fact remains. We are now dealing with facts, not with ideals. When efficiency has taken such hold of the public point of view, we can ill afford to court those methods that *a priori* brand us as inefficient. Again a fact. We must prove our position, and we must prove it in a way that can be grasped by the ordinary man. He can understand a list of standard colleges though he may know nothing of educational standards. He can understand a rating, though he be ignorant of the nature of the test that determined the rating. To his mind a list of standard colleges means that all the schools in that list are capable of doing the work that a college is supposed to do, and that any school in that list to that extent at least is worthy of patronage. The absence of any school from that list is a serious handicap to the claims of that school.

The standardizing of schools of all kinds has become so widespread that there are agencies all over the country engaged in this work. Some are voluntary in character. Their membership is made up of schools that have applied for admission and whose standards have been found sufficient. Some are under the control of a State, and all the schools within the State are made to conform to a given standard. This activity has had the effect of making the people acquainted in a general way with the work being done, and has made them judge of schools pretty largely according to the valuation put upon them by these agencies. They know that every association represents a certain definite aim, they know that educational associations are concerned with educational matters and they look to these associations for light on school questions. They are aware of the existence of the Catholic Educational Association, and, naturally, when consulting the proceedings of our association they expect to find the same kind of information that they look for and find in the proceedings of other educational associations. Can we disappoint them and hope to keep their confidence?

We often complain that a great number of Catholic students



do not come to Catholic colleges for their collegiate work. We are anxious to have them with us. There are reasons why some of them go to other schools, reasons that in no way reflect on the Catholic college. There are a great many, however, that we feel we ought to have, but does it not occur to us that we must be ready to give what they have a right to expect before we can seriously hope to bring them to our doors? This means simply that we must have a standard college, we must be able to take graduates, whether from the Catholic high school or the public high school, and give them a regular college training. If we are ready to do this we are a standard college, and if we are a standard college why not declare this fact in such a way that those who are interested may know? Those who are not coming to us now will hardly turn in our direction unless they are convinced that in externals we are at least up to the ordinary college, and they will seek this information in the easiest way, that is, they will consult lists of standard colleges. This may insure a hearing; any other method means almost certain disregard on the part of prospective students. Nor can we justly appeal to the support of high schools, either Catholic or public, if we cannot assure them that their pupils will be properly taken care of. The high schools owe it to their pupils to direct them, if not to the best, at least to the satisfactory. All this means the maintenance of standards, and those who maintain standards owe it to themselves and to the cause of Catholic education to let their light be seen. There has been a decided increase in attendance at Catholic colleges. Gratifying as this is we are still only receiving one-half the number of Catholic students who attend college. The actual figures will be found in the "Report on the Attendance at Catholic Colleges and Universities in the United States," gathered by Doctor James Burns, C.S.C., for the present convention.

Why should we not bring out our own list of standard colleges? Some Catholic colleges belong to educational associations, and to be admitted they had to reach a certain standard. When the State demands registration and the attaining and maintaining of a certain standard, Catholic

colleges meet the standard. In the one case it is voluntary; in the other there is no choice. Is it not just a bit odd that we are willing to appear on lists of standard colleges, whether non-Catholic or State, and that we find it so difficult to make up a list of our own? Why should we not formulate a list that we can offer the world and claim the same recognition for it that the lists of other associations are accorded? Are we not holding our position too lightly, and are we not losing a magnificent opportunity?

Whether we like it or not our status can be learned by those interested and made known. It is made known negatively by the omission of our names from documents where the colleges of the country are given, an absence that does us no good. It is made known positively by those writers who are studying conditions of education along certain lines or in certain sections. Our catalogs are public documents. Writers on standardization will consult these if they cannot get information directly, and will rate us according to the printed matter we issue regarding our institutions. The classification may not be flattering: it may not be entirely true; but it will have its effect on those who read about the standards maintained by the various schools referred to in publications of this kind. Such publications in the hands of the public will outweigh any indignation suppressed or even expressed by those who have been evaluated from their own printed catalogs. This is actually being done, and we may look for more of it. I might instance a recent bulletin of the Bureau of Education, "The Various Types of Southern Colleges for Women," by Elizabeth Avery Colton. In this publication the author divides the colleges she is considering into six classes, with plain statements regarding each class; then, after naming the schools that refused to give information, though repeatedly requested, judgment is passed upon these institutions. This again is a condition that is actual and may be realized more frequently in the future. If we are to be judged, if we are to be classified, if we are to be standardized, shouldn't this be done by sympathetic minds, shouldn't it be done by ourselves, by the College Department of the C. E. A.?

A standard without a sanction is an anomaly. As an asso-

ciation of Catholic colleges we assume a certain responsibility before the public in the matter of Catholic education. While we are made up of individual colleges our responsibility is more than individual. The public looks to us for an expression of principle, and for a declaration of standard, effective standard. Doesn't the Church expect the same? The vital agencies within the Church, the forces that arise to help her in her work, are justly valued by the kind of service they render; the Church likes to point to them as active powers doing credit to her approbation and giving her among men the good report she so richly deserves. But if the standard-bearers fail it is not a private misfortune but a public grief. Are we going to let the opportunity for real service go by? Shall we allow the whole body of Catholic college education to languish, yea, perish, because of incurable affliction in one or other member, particularly when that affliction, if not self-induced, is at least self-perpetuated? We owe a duty to ourselves, we owe a duty to Catholic education whose spokesmen we now are, we owe a duty to that Church which has always held education as the apple of her eye, and which now looks to us to represent her fairly, if not generously.

There can be no question, it seems to me, about the advisability of a sanction; the only questions would seem to be:

1. Are we ready to apply a sanction? If so, how should we proceed in carrying it out?
2. If we are not ready, what is lacking?

We should hesitate no longer to handle these questions.



## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

In accordance with these views, a curriculum was gradually developed and universally adopted before the close of the first quarter of the fifteenth century. This plan, determined upon by the early humanists, was followed practically unmodified, throughout the Italian Revival.

In considering the special features of this curriculum we shall examine first the provision made for the fundamental training through the study of Latin, assisted and supplemented by that of Greek. From this viewpoint the attitude of the system towards the other prescribed disciplines is more readily appreciated.

### LATIN

If we bear in mind that the Italian language was looked upon by the humanists as merely a form of Latin dialect and that for this reason its use in cultured society was to be discouraged, we shall realize that in the place assigned to Latin in the curriculum the first consideration was the restoration to popular usage of a mother tongue long confined to the use of scholars and to the business of diplomacy.

This motive explains why, in the schools of Humanism, the girl as well as the boy was to be trained from the cradle in the use of Latin as the medium of thought interpretation and expression under the direction of her tutor.

From this point of view, D'Arezzo<sup>80</sup> defines his position: "The foundation of all true learning must be laid in the sound and thorough knowledge of Latin: which implies study marked by a broad spirit, accurate scholarship, and careful attention to details. Unless this solid basis be secured it is useless to attempt to rear an enduring edifice. Without it the great monuments of literature are unintelligible and the art of composition impossible."

### *Grammar and Rhetoric*

To secure this end the author counsels a thorough study of grammar; not as a feat of memory, but with constant interpretation of the usage of the best authors, and practice in the art of composition. "We may gain much from Servius, Donatus or Priscian, but more by careful observation in our own reading."

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\* A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy.

<sup>80</sup> *Op. cit.*

Treating of the authors to be read as models of correct grammatical construction, D'Arezzo first recommends Lactantius, St. Augustine, St. Ambrose, St. Cyprian, and translations of the Greek Fathers, if those translations are accurate.

Of the classical authors he says: "Cicero will be your constant pleasure: how unapproachable in his wealth of ideas and of language, in force of style, indeed in all that can attract in a writer! Next to him ranks Vergil, the glory and delight of our national literature. Livy and Sallust and the chief poets follow in order. The usage of these authors will serve you as your test of correctness in choice of vocabulary and of constructions."

### *Reading or Elocution*

To gain an understanding of an author, the humanist would have the student frequently read aloud, noting the rhythm of the prose and the quantity and meter of the poetry, and by this means more rapidly seize upon the thought and interpret the feeling of the passage. These recommendations show us the importance of the study of elocution in the humanistic schools.

"I commend therefore to you as an aid to understanding an author the practice of reading aloud with clear and exact intonation. By this device you will seize more quickly the drift of the passage, by realizing the main lines on which it is constructed. And the music of the prose thus interpreted by the voice will react with advantage upon your own composition, and at the same time will improve your own reading by compelling deliberate and intelligent expression. . . . The laws of quantity are more important, since in poetry scansion is frequently our only certain clue to construction. . . . A skillful orator or historian will be careful of the effect to be gained by spondaic, iambic, dactylic or other rhythm in arousing different emotions congruous to his matter in hand. To ignore this is to neglect one of the most delicate points of style. You will notice that such refinements will apply only to one who aspires to proficiency in the finer shades of criticism and expression."

### *Composition*

The insistence on "thought getting" as the first requisite in the art of composition is frequent in the writings of all the early humanistic theorists. Each gives his own peculiar application to Horace's

rule: "Scribendi recte sapere est et principium et fons."<sup>81</sup> Vergerio despairs of the student who has only "words" at his command: "Where the power of talk alone is remarkable I know not what advice to give."<sup>82</sup> And D'Arezzo says: "Proficiency in literary form, not accompanied by broad acquaintance with facts and truths, is a barren attainment."

In estimating the value of careful attention to form and the practice of oral and written composition, he remarks: "Information, however vast, which lacks all grace of expression, would seem to be put under a bushel or partly thrown away. Indeed one may fairly ask what advantage it is to possess profound and varied learning if one cannot convey it in language worthy of the subject. Where, however, this double capacity exists—breadth of learning and grace of style—we allow the highest title to distinction and to abiding fame." This breadth of learning which the author calls 'Knowledge of realities—Facts and Principles'—is attained only by one "who has seen many things and read much."

Among the forms of oral expression to be acquired by practice, D'Arezzo recommends the art of clever conversation and the formal discussion of topics of interest in books and in life, but he discourages for the girl the study of what he styles "Rhetoric," by which we are to understand "Oratory." He explains that his motive is the obvious one—what is fitting for a woman: "To her neither the intricacies of debate nor the oratorical artifices of action and delivery are of the least practical use, if indeed they are not positively unbecoming. Rhetoric in all its forms—public discussion, forensic argument, logical fence and the like—lies absolutely outside the province of woman."

This passage throws light on the peculiar merits of those public addresses so often mentioned in connection with the Renaissance girl's literary attainments. The occasions which called them forth and the themes of these addresses explain their nature as to form and content, but D'Arezzo's treatment of the question of delivery lets us into the secret of the charm cast over their audiences by the women trained in the schools of humanistic culture.

### *Penmanship*

In his discussion of so elementary a subject as that of handwriting the humanist doubtless had in mind the important consideration

<sup>81</sup> *Ars Poetica*, 309.

<sup>82</sup> *Op. cit.*



that to the accuracy of the copyist was intrusted the preservation of the true meaning of the classical writings, at this early day, before the invention of the printing press. But the artist's passion for the perfection of detail also appears in D'Arezzo's recommendation: "The art of Writing is not limited to the mere formation of letters, but it concerns also the subjects of the diphthongs, and of the syllabic division of words, the accepted usage in the writings of each letter, singly and in cursive script, and the whole field of abbreviations. This may seem a trivial matter, but a knowledge of educated practice on these points may fairly be expected of us."

### *Literature*

Literature as a study apart from grammar and composition is treated by D'Arezzo under three heads: History, Oratory, Poetry. This study he ranks with those which conduce to the "profitable enjoyment" of life. It is characteristic of the humanist that the enjoyment to be sought in study must be profitable to the mind; must conduce to intellectual pleasure worthy of the "lofty nature."

Of these three forms of profitable enjoyment, *History* holds the first place in the estimation of D'Arezzo. He makes this distinction from the point of view of utility. He reminds the girl that it is her duty to understand the origin of the history of her own country and its development, and the achievements of peoples and kings: "For the careful study of the past enlarges our foresight in contemporary affairs and affords to citizens and to monarchs lessons of incitement or warning in the ordering of public policy."

This recommendation hints at the interest taken by the Renaissance women in questions of the day and the necessity of preparation for occasional responsibilities of governing which the times imposed.

But apart from the information to be derived from the study of the historians, the humanists would have them read for enjoyment; a true possibility at this stage of the girl's progress, after she has acquired facility in reading and a taste for her authors such as the humanist's masterly discipline in grammar and rhetoric secured to her.<sup>83</sup>

In the choice to be made among historians, D'Arezzo says: "We equally prize such authors as Livy, Sallust and Curtius, and, perhaps, even above these, Julius Caesar; the style of whose Com-

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<sup>83</sup> Cf. Woodward, *op. cit.*, 44-49.

mentaries, so elegant and so limpid, entitles them to our warm admiration."

In recommending the *Orators*, D'Arezzo lays stress upon their help as models of style, and is satisfied with a general statement of their merits, as if again to draw the distinction between the study of oratory for a girl and for a boy.

By the place which he assigns to *Poetry* he makes his strongest appeal to the humanistic instinct. In his enthusiasm, however, he fails to solve the problem raised through the indiscriminate use of texts in teaching the young. But the men who organized the humanistic schools warded off the danger which threatened the new system from this lack of judgment on the part of the theorist and of a few among the practical educators.<sup>84</sup> Such men as Vittorino da Feltre understood the necessity of careful selection and prudent expurgation and in consequence the girl was given in the classroom only "worthy thoughts worthily expressed."<sup>85</sup>

D'Arezzo counsels the study of poetry first for information, for "profitable" enjoyment. To encourage the girl in this motive he cites the example of Aristotle, Plato, Cicero, Seneca, and the early Fathers, all of whom show by their writings their profound knowledge of the poets. "Hence my view," he says, "that familiarity with the great poets of antiquity is essential to any claim to true education."

Speaking of the value of poetry in training the emotions, the humanist proposes the psychological theories based on the principles of affective consciousness and formulates, though not in our modern terminology, the fundamental doctrine of Humanism: Through the beautiful to the good and the true: "Have we not felt the sudden uplifting of the Soul when in the solemn Office of the Mass such a passage as the 'Primo dierum omnium' bursts upon us. It is not hard for us, then, to understand what the Ancients meant when they said that the Soul is ordered in special relation to the principles of Harmony and Rhythm, and is, therefore, by no other influence so surely moved. Hence I hold my conviction to be securely based, namely, that Poetry has by our very constitution a stronger attraction for us than any other form of expression."

The poets are to be chosen for study from the standard of art,

<sup>84</sup> Cf. Dominici, *Regola del Governo di Cura Familiare*, 133-136. Edited by Donato Salvi, Firenze, 1860.

<sup>85</sup> Woodward, *ibid.*, 57.

rather than for the content of their writings. Thus considered, D'Arezzo distinguishes two classes, the aristocratic and the vulgar. The latter he counsels the lady to pass by. Such are the comic dramatist, who may season his wit too highly; and the satirist, who may describe too bluntly the vices he scourges. But Vergil, Seneca, and Statius, and their school, must be the trusted companions of all who aspire to culture.

#### GREEK

In the schools of Humanism Greek was not only studied as the key to the richest treasures of the Revival; in these schools the use of Latin as the colloquial language afforded still another motive for the thorough study of the older language; namely, the close relation existing between the Latin and the Greek. In addition to this, Greek was for the Italian the living language of a neighboring and kindred nation. This explains the nature of the training in this language proposed by the humanist for girls and boys indifferently. The study of Greek was to the Renaissance woman what the study of any modern foreign language, and Latin and Greek all combined, is for the student of today. Hence its importance as a branch of learning in the Italian schools of the Revival.

That as early as 1405, D'Arezzo makes no provision in his treatise for the teaching of Greek is in all probability due to the fact that this language was then only beginning its struggle for a place in the New Learning and facilities for its study were still, for the most part, confined to the universities. Whether the hope of the humanist to restore the language and literature of Greece to a place of honor in the grammar school should be realized, still remained to be seen.

As late as 1405 Vergerio complained of the lack of zeal for this restoration<sup>56</sup> and affirmed that there were only one or two who were tardily endeavoring to rescue from oblivion something of "that noble tongue once well nigh the daily speech" of the Italian race.

But the girl did not have to wait for the influx of native teachers after the fall of Constantinople, in 1453, to share in the advantages of the Greek Revival. The "one or two" to whom Vergerio gives credit for exceptional zeal in this respect, soon succeeded in persuading others to join them. Of the three famous lecturers in

<sup>56</sup> *Op. cit.*



Greek, Manuel Chrysoloras, Theodore Gaza and George of Trebizond, two, Gaza and Trebizond, were later employed by Vittorino da Feltre in his school at Mantua, and three others, Guarino Veronese, Francesco Filelfo and Giovanni Aurispa, traveling to Greece or Constantinople to make the better progress, returned to Italy to give an impulse to the movement which, in consequence, spread rapidly before the close of the first half of the fifteenth century.

In 1431, the little 6-year-old pupil of Vittorino, Cecilia Gonzaga, was making such progress in both Latin and Greek that her tutor ordered for her use, the next year, a copy of the four Gospels in Greek together with two Latin grammars for immediate use.<sup>87</sup>

In the schools of Guarino da Verona, the girls received a similar training. Isotta Nogarola and her sister, Genevra, attended his classes in Verona,<sup>88</sup> and at Ferrara the Este family benefited not only by his personal teaching, but by that same teaching through his son, Battista Guarino, who continued his father's labors at Ferrara well into the sixteenth century. Battista gave Isabella d'Este her first lessons, as we learn from a letter which he addressed to Federico Gonzaga in 1482, when Isabella was 8 years old. In this year there was a famine in Ferrara and Guarino begged the Marquis of Mantua for a grant of wheat in order that he might the better instruct Donna Isabella, who, two years before, had been betrothed to Francesco Gonzaga, the heir of Mantua. She "is now," he adds, "thank God, in perfect health and learns with a marvelous facility far beyond her years."<sup>89</sup>

This account of the tutor agrees with that of the Mantuan envoy at the time of the betrothal: "Madonna Isabella was then led in to see me and I questioned her on many subjects, to all of which she replied with rare good sense and quickness. Her answers seemed truly marvelous in a child of 6, and although I had already heard much of her singular intelligence, I could never have imagined such a thing to be possible."<sup>90</sup>

When sending to Mantua her portrait, painted by Cosimo Tura, the envoy adds: "I send the portrait of Madonna Isabella so that your Highness and Don Francesco may see her face, but I can

<sup>87</sup> Woodward, *op. cit.*, 70.

<sup>88</sup> Sabbadini, "Vita di Guarino Veronese, 123," Geneva, 1891. Cited by Woodward, *ibid.*, 120.

<sup>89</sup> Cartwright, *op. cit.*, I, 9.

<sup>90</sup> Cartwright, *Isabella d'Este*, I, 3.

assure you that her marvelous knowledge and intelligence are far more worthy of admiration."<sup>91</sup>

While no special mention is made of Greek, the presence of Battista Guarino as instructor at this Court, and of his father, Guarino da Verona, would indicate the parallel teaching of Latin and Greek at Ferrara as a matter of course. As late as the days of Isabella a child's "marvelous knowledge" would need no specification as to the subjects commonly taught her.

In a treatise published in 1459 one year before the death of Guarino da Verona, Battista Guarino expounds his methods which he affirms are precisely those of his father.<sup>92</sup>

Of the study of Greek he says: "I have said that the ability to write Latin verse is one of the essential marks of an educated person. I wish now to indicate a second, which is of at least equal importance, namely familiarity with the language and literature of Greece. . . . I can allow no doubt to remain as to my conviction that without a knowledge of Greek, Latin scholarship itself is in any real sense impossible."

He then points out the importance of Greek scholarship for the proper understanding of Latin, and the desirability of even studying Greek before Latin, notwithstanding the necessity of giving it the second place since it must be "for us . . . a learned and not a colloquial language, and that Latin itself needs much more elaborate and careful training than was requisite to a Roman of the imperial epoch. On the other hand," he continues, "I have myself known not a few pupils of my father—he was, as you know, a scholar of equal distinction in either language—who after gaining a thorough mastery of Latin, could then in a single year make such progress with Greek that they translated accurately entire works of ordinary difficulty from that language into good readable Latin at sight."

After giving directions for the careful and systematic teaching of the rudiments of *Grammar*, Guarino recommends in the choice of texts simple narrative prose for the beginning that the attention may be concentrated upon vocabulary and constructions. He would then gradually increase the intricacy of the text to lead the student from difficulty to difficulty.

Of *Poetry* he says: "Our scholar should make his first acquaintance with the poets through Homer, the sovereign master of them

<sup>91</sup> *Ibid.*, 4.

<sup>92</sup> "De ordine docendi et studendi," Modena, 1496. Translated by Woodward, *op. cit.*, 159.

all." And this because of the dependence of the Latin poets, notably Vergil, on Homer and the other Greeks. From Homer he would pass on to the other heroic poets and to the dramatists.

The women of the republics and those under private instructors in the family circle must have had equal opportunities for the study of Greek with the pupils in the palace schools. We cannot be certain who Alessandra Scala's teacher was, but her husband was a native of Greece,<sup>93</sup> and Greek had been cultivated at Florence since the coming of Chrysoloras in 1397. At Venice the presence of both Vittorino and Guarino<sup>94</sup> would give such women as Cassandra Fedele, though indirectly, the opportunities less evident here than at the centers of culture created by the great humanistic schools.

Ippolita and Battista Sforza, at Milan, had not only Lascaris to teach them Greek, but later Baldo Martorelli, a pupil of Vittorino da Feltre. Under this tutor Ippolita made remarkable progress in Latin and there is preserved in Rome in the Monastery of the Holy Cross in Jerusalem a little manuscript of hers on the "De Senectute" written when she was 13.<sup>95</sup> Her knowledge of Greek warrants the belief that she made similar progress in that language under Martorelli. This tutor later became the secretary of Ippolita at Naples and in all probability tutor to her daughter Isabella d'Aragona.<sup>96</sup>

The many instances of Greek learning which we find among the Renaissance women, enable us to conjecture what were the results obtained in the education of girls through the instrumentality of the various tutors trained in the schools of Vittorino and Guarino. The statement made through the filial pride of Battista Guarino holds equally for the Mantuan school in the days of Vittorino:<sup>97</sup> "For as from the Trojan Horse of old the Greek heroes spread over the captured city, so from that famous Academy of my father has proceeded the greater number of those scholars who have carried learning, not merely throughout Italy, but far beyond her borders."

#### *Auxiliary Studies*

The anxiety not to overcrowd the curriculum, or to give too wide a scope to subjects purely objective, to the detriment of the

<sup>93</sup> *Supra*, 11.

<sup>94</sup> Tiraboschi, *op. cit.*, Vol. VI. Pt. III, 968-989.

<sup>95</sup> *Ibid.*, 849.

<sup>96</sup> Rosmini, *op. cit.*, 268.

<sup>97</sup> Cf. Tiraboschi, *op. cit.*; Rosmini, *Ibid.*



more important "humanities," is a characteristic feature of the new system. In his general treatment of the choice of subject matter, Vergerio<sup>98</sup> would have educators beware of this danger. In keeping with his theories for general application on the part of the pupil, are those of D'Arezzo for the choice of studies proper to a woman, even one "of keen and lofty aspirations to whom nothing that is worthy in any learned discipline is without its interest."

On this subject he says: "In some branches of knowledge I would rather restrain the ardor of the learner, in others, again, encourage it to the uttermost. Thus there are certain subjects in which, whilst a modest proficiency is on all accounts to be desired, a minute knowledge and excessive devotion seems to be a vain display."

#### *Science and Mathematics*

Among the studies deemed by the humanist "not worthy to absorb a cultivated mind" are "astrology," by which we are given to understand "astronomy" as well, and the "subtleties" of arithmetic and geometry. We may not infer from this that the humanist dismissed all interest in science and mathematics in a girl's study. In treating of the information to be derived from the poets the same author says: "For in their writings we find deep speculations upon Nature and upon the Causes and Origins of things." His assertion that a modest proficiency in such subjects as science and mathematics is on all accounts to be desired, and the general trend of his thought in treating of the character of true learning lead us to read his meaning in the expression of a nineteenth century theorist: "A woman in any rank of life, ought to know whatever her husband is likely to know, but to know it in a different way. . . . Speaking broadly a man ought to know any language or science he learns, thoroughly, while a woman ought to know the same language or science only so far as may enable her to sympathize in her husband's pleasures and in those of his best friends. Yet, observe, with exquisite accuracy as far as she reaches. There is a wide difference between elementary knowledge and superficial knowledge—between a firm beginning and a feeble smattering. A woman may always help her husband by what she knows, however little; by what she half knows, or mis-knows, she will only tease him."<sup>99</sup>

<sup>98</sup> *Op. cit.*

<sup>99</sup> Ruskin, *Sesame and Lillies*.

*Christian Doctrine and Ethics*

"What Disciplines then are properly open to her?" D'Arezzo asks. And he answers: "In the first place she has before her as a subject peculiarly her own the whole field of religion and morals." Under the head of the Literature of the Church the author here prescribes the study of Christian Doctrine as a formal branch of necessary knowledge: "The literature of the Church will thus claim her earnest study. Such a writer, for instance, as St. Augustine affords her the fullest scope for reverent yet learned inquiry."

Of the formal study of ethics, apart from religion, he says: "Moreover, the . . . Christian lady has no need in the study of this weighty subject to confine herself to ecclesiastical writers. Morals indeed, have been treated of by the noblest intellects of Greece and Rome. What they have left us upon Continence, Temperance, Modesty, Justice, Courage, Greatness of Soul, demands your sincere respect. You must enter into such questions as the sufficiency of Virtue to Happiness, or whether, if Happiness consists in Virtue, it can be destroyed by torture, imprisonment or exile; whether, admitting that these may prevent a man from being happy, they can be further said to make him miserable. Again, does Happiness consist (with Epicurus) in the presence of pleasure and the absence of pain; or (with Xenophon) in the consciousness of uprightness; or (with Aristotle) in the practice of Virtue? These inquiries are of all others, most worthy to be pursued by men and women alike; they are fit material for formal discussion and for literary exercise."

And he concludes: "Let religion and morals, therefore, hold the first place in the education of a Christian lady."

Thus the humanist anticipates by five hundred years the doctrine of the English social reformer, John Ruskin: "And, indeed, if there were to be a difference between a girl's education and a boy's, I should say that of the two the girl should be earlier led, as her intellect ripens faster, into deep and serious subjects; and that her range of literature should be, not more, but less frivolous, calculated to add the qualities of patience and seriousness to her natural poignancy of thought and quickness of wit; and also to keep her in a lofty and pure element of thought."<sup>100</sup>

<sup>100</sup> *Ibid.*

*Music*

Of the further forms of discipline suitable to a girl, D'Arezzo makes no mention, but his associates treat of other subjects and methods, in a general way, which were evidently adopted in the system for training girls. Among the branches of study thus provided for, music holds a place of distinction. The attitude of Humanism towards this art is very definite. Like poetry and all the other forms of harmony and rhythm, it must be classical, not sensuous or sentimental. The example of the Greeks was a conclusive argument with the Renaissance educator: "As to music," says Vergerio, "the Greeks refused the title of 'Educated' to any one who could not sing or play. . . . In so far as it is taught as a healthy recreation for the moral and spiritual nature, music is a truly liberal art, and, both as regards its theory and its practice, should find a place in education."<sup>101</sup>

Under the careful supervision here recommended music was taught in the school of Vittorino da Feltre<sup>102</sup> and it is very probable that Cecilia Gonzaga and her companions were trained in this art, although we find no special mention of the musical education of the girls at the court of Mantua until the days of Isabella d'Este. It would appear that in the beginning of the movement Naples and Ferrara offered the best opportunities to girls in this respect. In the first half of the fifteenth century, the daughters of Niccolo d'Este were proficient in music<sup>103</sup> and Leonora, daughter of King Ferrante of Naples, was an accomplished musician when she came to Ferrara in 1473 as the bride of Ercole d'Este. Here she kept up her practice on the harp while her daughters learned to play the clavichord, lute and viol.

Don Giovanni Martino, a priest whom Duke Ercole had invited from Constance to direct the chapel choir of Ferrara, taught the Este girls and after Isabella's marriage he went occasionally to Mantua to give her lessons. Giralomo da Sestola taught her singing, an accomplishment for which she became famous.<sup>104</sup> Beatrice d'Este was specially gifted in music and at the court of Milan, after her marriage with Lodovico Sforza, she engaged Lorenzo Gusnasco of

<sup>101</sup> *Op. cit.*

<sup>102</sup> Woodward, *op. cit.*, 43.

<sup>103</sup> *Supra*, 10.

<sup>104</sup> Cf. Cartwright, *Isabella D'Este, I; Beatrice d'Este*, 35, London, 1899.



Pavia to make her calvichords and viols of the rarest workmanship.<sup>105</sup>

It was as a musician more than as a poet, that Gaspara Stampa won renown at Venice. With Cassandra Fedele<sup>106</sup> this gifted girl exemplifies the nature of the musical education afforded in the classical circles of this city of all sweet harmonies.

Chorus singing was carefully cultivated among the children at all these schools as we learn from the accounts of the public plays and pageants so frequent and so artistic, in Renaissance society;<sup>107</sup> and the child's musical appreciation was early developed through the solemn chant of the court chapel and the classical performances in the theater attached to the palace.<sup>108</sup>

### Art

Drawing, as a subject of special study, even for the boy, seems not to have found favor with the humanists. The judgment expressed by Vergerio, in 1405, appears to have been followed out in practice in the schools of the Revival: "We are told that the Greeks devised for their sons a course of training in four subjects: letters, gymnastics, music and drawing. Now, of these drawing has no place among our liberal studies; except in so far as it is identical with writing (which is in reality one side of the art of Drawing), it belongs to the Painter's profession: the Greeks, as an art-loving people attached to it an exceptional value."<sup>109</sup>

Even though Italy was soon to become intensely art-loving, the geniuses that suddenly transformed her into a paradise of beauty were, in all truth, "born, not made." They cultivated their gifts independently of the schools, and helped themselves by the private study of geometry and the practice of drawing.<sup>110</sup>

The Italian girl might not prove her genius in this practical way, but she gave at least proof of her artistic sense by her just appreciation of the works of the great masters. The Renaissance court became a veritable art gallery through the patronage ex-

<sup>105</sup> Cartwright, *Beatrice d'Este*, 37.

<sup>106</sup> *Supra*, 10ff.

<sup>107</sup> Cf. Cartwright *op. cit.*; Ady, *His. of Milan under the Sforza*, 290. London, 1907.

<sup>108</sup> *Ibid.*

<sup>109</sup> *Op. cit.*

<sup>110</sup> Cf. Rio, *De l'Art Chrétien*, Paris, 1874; Vasari, *Le Vite de' più eccellenti pittori, scoltori et architetti*. Bologna, 1647.

tended to painters and sculptors and to the master-architects of the Revival.<sup>111</sup>

In such an environment the girl found inspiration and developed the conscious power of interpreting the thoughts and feelings embodied in the forms of beauty that surrounded her. This aesthetic education produced such keen critics and enthusiastic patrons as Vittoria Colonna and Isabella d'Este.

But there was still another branch of art open to the girl—one in which she possessed peculiar advantages over her brother; for in the Renaissance days beautiful needlework was not only prized and procured at much cost and trouble but it was taught in the household as a branch of domestic science and as a fine art.

When we find the little girl deftly plying the embroidery needle before she is 6, we understand the skill with which the maiden in her teens planned the patterns for her gowns and for the ornamental designs upon them in which she took so much pure pleasure.<sup>112</sup>

In the occasional glimpses into the Italian household which the family records afford us we see the girl diligently occupied with her sewing when not busy with her books or taking exercise in the open air.

The little Piero de'Medici, son of the great Lorenzo, while practicing his Latin under the eye of Poliziano, thus gives his father an account of his sisters: "Maddelena knocks her head against the wall but does not hurt herself. Lucia can already say a few things. Contessina makes a great noise all over the house. Lucrezia sews, sings and reads."<sup>113</sup>

At Mantua, the great Elisabetta Gonzaga, the future Duchess of Urbino, and her sister Maddelena are still mere children when their governess writes to the Marquis Federico, their father: "You will be glad to hear that both your illustrious daughters are well and happy and very obedient, so that it is a real pleasure to see them with their books and embroidery."<sup>114</sup>

In the household entries of Ferrara is the significant item: "Two bone needles and one gold needle for Madonna Isabella's embroidery."<sup>115</sup>

<sup>111</sup> *Ibid.*

<sup>112</sup> Cartwright, *Isabella d'Este*.

<sup>113</sup> Hare, *op. cit.*, 68.

<sup>114</sup> Luzio e Renier, *Mantova e Urbino*, 6.

<sup>115</sup> "Registro de' Mandati," 48. Cited in Cartwright, *Isabella d'Este*, I, 10.

*Physical Culture*

While this spirit of quiet industry and premature seriousness would seem to indicate an undue physical and mental restraint, it is evident from parallel records that this was far from being the case. The Renaissance girl enjoyed freedom and liberty, and her physical needs were carefully provided for.

On this important subject of physical training, in so far as it concerns the education of girls, the theorists are silent. But the harmonious development of body and mind is a principle strongly insisted upon in the general treatises of the humanist educators. Here we find counsels on the practice of self-restraint and self-denial from motives of virtue, and advice on the cheerful endurance of privation as a means of securing to the boy the hardihood becoming the future soldier.

For the girl, like principles held. While she was spared the hardships attendant on wars, she was not exempt from the inconveniences occasioned by political changes, and even in peaceful times, necessary journeys alone called for the spirit of heroic endurance.<sup>116</sup> Hence her need of discipline in the power of physical resistance.

Physical training in both these aspects was advocated by the humanist in common with his immediate predecessors in the field of education, but to these two ideas he added a third; namely, the Greek system of regular exercise to secure grace and freedom of movement, with health and strength of limb.<sup>117</sup> For the girl this end was attained by means of ample outdoor exercise and by the assiduous cultivation of the classical dance.

The Greek dance was evidently cultivated at Ferrara in the days of Niccolo d'Este, but we find no record of a regular dancing master at this court until 1480, nearly thirty years after Strozzi's account of the graces exhibited by Bianca in this art.<sup>118</sup> In this year a Jewish master, who had previously taught dancing at the court of Urbino, was employed by Ercole d'Este to give his daughters lessons, as we learn from a letter to the Marquis Federigo Gonzaga in which his envoy says that he had seen Isabella dance with her master, Messer Ambrogio, a Jew in the Duke of Urbino's

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<sup>116</sup> Cf. Cartwright, *op. cit.*; Ady, *op. cit.*

<sup>117</sup> Cf. Aeneas Sylvius, "De Liberos Educatione." Translated by Woodward, *op. cit.*, 138; Vergerio, *Ibid.*, 113.

<sup>118</sup> Tiraboschi, *op. cit.*, Vol. VI, Pt. III, p. 853.



service, and that the grace and elegance of her movements were amazing in one of her tender age. When this letter was written Isabella was six.<sup>119</sup>

Another dancing master, Lorenzo Lavagnola, was employed by Ercole d'Este for some time, after he had taught in Mantua and Milan. This teacher was commended to Bona, Duchess of Milan, by Barbara, the wife of Lodovico Gonzaga, who, from the age of ten, was brought up at the court of Mantua and educated with Cecilia, her future sister-in-law.<sup>120</sup>

Whether Cecilia and Barbara had these systematic dancing lessons in the school of Vittorino, does not appear, but Barbara recommended this teacher of her grand-daughters, and very probably of her daughters, to Bona of Savoy as superior to all other masters of the art of dancing.<sup>121</sup>

Lavagnola not only taught dancing but directed the theatricals given on family festive occasions and arranged little plays for the children. In these theatricals the dance was a feature of special interest and received careful preparation. In these dances the children attached to the court took part as they did in the choruses and processions,<sup>122</sup> so frequent on Church festivals and other state occasions.

The importance attached to physical culture, purely as culture, is manifest in the value set on its possession as we find it expressed not only by the poets and painters of the time, to whom must of necessity be allowed a certain license, but in the intimate correspondence of serious men and women.

Lucrezia Tornabuoni, wife of Piero de'Medici, writing to her husband from Rome where she is seeking the acquaintance of Clarice Orsini, the future bride of her son Lorenzo, says: "She doesn't carry her head well as our girls do, but lets it droop a little forward, which I think is due to her timidity." And in her maternal pride she concludes that Clarice is "far above the ordinary, but not to be compared to Maria, Lucrezia and Bianca."<sup>123</sup>

The Italian humanists were so fortunate in climatic conditions

<sup>119</sup> Cartwright, *Isabella d'Este*, I, 12.

<sup>120</sup> Kristeller, "Barbara von Brandenburg" in *Hohenzollern Jahrbuch*, 1899, 66.

<sup>121</sup> Cartwright, *Beatrice d'Este*, 37.

<sup>122</sup> *Ibid.*

<sup>123</sup> Del Lungo, *op. cit.*, 233, note 41.

and in the location of their buildings, that the problem of indoor gymnasiums would have been an anomalous one. Free open-air life was the precious inheritance of the Italian child and the Renaissance educators had but to leave him in possession of his freedom. The obligatory exercises were consequently held on the grounds allotted to the schools.

The girl enjoyed the same rights as the boy in this respect. In the days of Vittorino da Feltre we find the little Cecilia Gonzaga with her brothers, riding out in the pleasant air and sunshine in the company of their beloved tutor;<sup>124</sup> and later on other Gonzaga children roved over the same spacious meadows on foot or on horseback in the company of their pet dogs and fawns. Writing of two of these, Elisabetta and Maddelena, the grand-nieces of Cecilia, their governess says: "They enjoy riding the new pony, one on saddle, the other on pillion. . . . They are quite delighted with it and your Excellency could not have sent them anything which would please them more."<sup>125</sup>

In the family group outside of Florence, the Medici girls must have had a share in the joy brought by the gifts which Lorenzo made to the young Piero after receiving his begging letters: "I wish you would send me some of the best setters that there are, I do not desire anything else. . . . Something must have happened to the horse because if it had been all right you would have sent it to me as you promised. In case that one cannot come please send me another."<sup>126</sup>

The girls of Naples and Ferrara enjoyed their outdoor sports if one may judge from the zest with which Beatrice d'Este entered into the life of Milan in company with Isabella d'Aragona, the daughter of Ippolita Sforza. When Beatrice was married to Lodovico Sforza she was only fifteen and her girlhood exercises were very naturally continued. Expeditions on horseback, fishing, hunting, playing ball for recreation after the refectation at the water's edge, and the chorus singing on the way, are all in keeping with the spirit of the Revival as we find it expressed in the writings of the theorists and exemplified at Florence and Mantua.<sup>127</sup>

<sup>124</sup> Woodward, *op. cit.*, 66.

<sup>125</sup> Luzio e Renier, *op. cit.*, 6.

<sup>126</sup> Hare, *op. cit.*, 68.

<sup>127</sup> Cartwright, *Beatrice d'Este*, 81.

*Morality and Religious Practice*

But while mind and body were thus harmoniously developed the girl's moral and religious training was not neglected. Although the Church did not directly establish these private domestic schools she governed them by right of her spiritual authority, a right not questioned by the men who founded these schools or by those whose patronage or labor maintained them.

Nor was her jurisdiction over them merely temporal. Her rule was exercised through the moral influence of her teaching and by means of the encouragement and assistance arising from the patronage extended by the Sovereign Pontiffs and other churchmen to the promoters of the true Renaissance, as well as from their attitude towards the educated women of their day.<sup>128</sup>

Enlightened by faith and directed by supernatural motives, such humanist schoolmasters as Vittorino da Feltre promoted religious practice among their pupils and stimulated devotion, both by precept and example. The court chapel or the near-by church was regularly attended by the entire body of teachers and students. Daily Mass and the frequentation of the sacraments, sermons and instructions and prayers recited in common, all helped to form habits of virtue and piety.<sup>129</sup>

In these schools, Religion was queen. Her court was graced by the presence of the New Learning, but she was far from abdicating in favor of her honored guest. The regrets expressed by educators laboring under less happy conditions are not to be found in the writings of the Italian humanists. The cooperation of parents and of the Church created obligations and granted liberties by virtue of which the work in the classroom was not limited, either by choice or by necessity, to an aim which could find "no higher purpose than that of determining for each individual the things in this life best worth living for."<sup>130</sup>

While their study of the ancients showed these humanists the futility of attempting to substantiate the claims of knowledge, when defined in terms of virtue, yet they had other convictions which taught them that morality must either drop out of a girl's life or be fostered by religion.

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<sup>128</sup> Cf. Pastor, *op. cit.*

<sup>129</sup> Cf. Vespasiano. *Vite de Uomini Illustri del secolo XV*. Firenze, 1859.

<sup>130</sup> Monroe, *Text Book in Hist. of Ed.*, 59. New York, 1912.



By means of the teaching of Christian Doctrine and Ethics the humanists determined for her the things in both this life and the next best worth living for, but they were not satisfied with this. That they might secure the application of this knowledge in right doing they saw to it that the essential elements of religion and morality were bound up with her mental and physical development. To this end stress was laid upon the cultivation of moral and religious sentiments in the study of the classical languages and other related subjects, just as in the teaching of music and in physical culture.

In his enthusiasm for ancient literature, D'Arezzo did not lose sight of this. Summing up his theories he says: "None have more urgent claim than the subjects and authors which treat of Religion and of our duties in the world; and it is because they assist and illustrate these supreme studies that I press upon your attention the works of the most approved poets, historians and orators of the past."<sup>131</sup>

But beyond the strength of the theory was the personal power of the teacher, who understood how to mingle philosophy and religion with his lessons in Latin and Greek, and by means of the study of men and things to "lead the soul back to God."

This loyalty of the Renaissance schoolmaster to the standard of morals raised by the early theorists, enabled later humanistic writers to express their convictions on this point with greater assurance.

In 1450, Aeneas Sylvius takes for granted that Humanism has produced perfectly cultured mothers to serve as models for their sons, whose educational interests he is considering;<sup>132</sup> and in 1460, Maffeo Vegio could appeal to experience when he asserted that the study of the classics should be a help rather than a hindrance to the girl in her study and practice of virtue and religion.<sup>133</sup>

Added to these powerful influences of the Church and the schoolroom was that of family environment in which the young Renaissance girl found peculiar inspiration. The daily companionship of brothers and sisters tempered her nature and strengthened her character, while the watchful love of a wise and tender mother and a devoted father directed her progress in

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<sup>131</sup> *Op. cit.*

<sup>132</sup> *Op. cit.*

<sup>133</sup> Cf. Kopp, "Mapheus Vegius und Aeneas Sylvius," in *Bibliothek der katholischen Pädagogik*, II. Freiburg, 1889.

virtue and knowledge. For her coeducation was thus stripped of its disadvantages and robbed of its dangers. With the safeguards provided by this combination of happy circumstances she could lend herself to every intellectual and human interest without sacrificing the peculiar graces of her feminine nature not endangering her spiritual well-being.

At the passing away of the larger home schools, when the ducal families declined, the convent became the natural center of the new influence. The tendency among the women educated under humanism to embrace the life of the cloister was not diminished in Italy during the sixteenth century. The older orders of nuns thus strengthened their efficiency in the work of education, while new orders sprang up. Early in this century St. Angela de Merici founded the Order of Ursulines for the express purpose of educating girls. This was the first exclusively teaching order established in the Church, and it took its spirit from the attitude of the times towards the higher education of women.<sup>134</sup>

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<sup>134</sup> Catholic Encyclopedia, *The Ursulines*; Cf. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche*, Paderborn, 1907-08; Hélyot, *Histoire des Ordres Monastiques, Religieux et Militaires*, Paris, 1714-19.

(To be continued)

## SIMILARITIES IN MONTESSORI AND ROUSSEAU

In the following comparison between Dr. Montessori and Rousseau such of their doctrines, views and practices will be considered as show any evidences of similarity, together with possible slight differences that may exist.

In the entire realm of educational history there is nothing so intensely interesting and fascinating as the study of the inter-relation existing among educational leaders and reformers. We are all certainly aware of the tremendous and far-reaching influence of Rousseau in the educational world and how all subsequent reformers, more or less, fell in line with his views. For example, Basedow's career as educational reformer was solely due to the reading of "Emile." Pestalozzi, imbibing Rousseau's ingrained hatred for society and civilization, betook himself to farming—and education. We know certainly that Froebel, as pupil of Pestalozzi, drew much from the well-springs of Rousseauian philosophy. Herbart's intimacy with Pestalozzi is matter of history. Spencer, on his part, very strongly advocates a number of Rousseau's theories, among which may be mentioned the doctrine of consequences, and the discipline of things.

That all these educational reformers claim originality in their views and doctrines is but natural; it is one way of securing attention and recognition. Rousseau, himself, in his abrupt break from the educational methods and usages of his day, tells us to take the very reverse of the current practice and thus be assured of almost always doing right. After him, Pestalozzi thought it his mission "to stop the car of European progress, and set it going in a new direction." Spencer, too, would consider educational problems free from all tradition and prejudice.

But despite their claims of originality, Rousseau's influence is clearly apparent in most of the famous educators of the past century. We know, too, that much in the Montessori system is traceable to the Froebelian school. Hence, it is but natural to conclude that Dr. Montessori likewise must have come within the influence of Rousseau's educational views.

These points are especially to be noted: first, the Doctrine of Liberty; second, Auto-education; third, Sense-training, with a number of additional theories and practices based upon these fundamentals.



## DOCTRINE OF LIBERTY

The underlying doctrine in the Montessori system is the "Liberty of the Pupil." She clearly states: "The fundamental principle of scientific pedagogy must be, indeed, the liberty of the pupil; such liberty as shall permit a development of individual, spontaneous manifestations of the child's nature.<sup>1</sup> . . . We cannot know the consequences of suffocating a spontaneous action at the time when the child is just beginning to be active: perhaps we suffocate life itself. Humanity shows itself in all its intellectual splendor during this tender age—and we must respect religiously, reverently, these first indications of individuality. If any educational act is to be efficacious, it will be only that which tends to help toward the complete unfolding of this life. To be thus helpful it is necessary rigorously to avoid the arrest of spontaneous movements."<sup>2</sup> Her concept of liberty includes the harmonious adjustment of the individual to the needs of society, and there is constant and systematic provision made for this adjustment. Rousseau's idea of liberty is more akin to the liberty and freedom of the savage, as he would have man reared absolutely estranged from his fellows, and only in time learn to conform to the demands of society in so far as these impose themselves as unavoidable necessities. Though he would have the pupil enjoy liberty in that he never be commanded to do anything whatever against his will, still he says: "The child ought to choose only what you will have him do. He ought not to take a step which you have not foreseen; he ought not to open his mouth unless you know what he is going to say."<sup>3</sup> Again, all exercise of authority is to disappear in Rousseau's educational scheme. The child is to be ruled solely by the law of necessity, and we have thus as a result a liberty somewhat equivalent to that of the brute creation.

Returning to Dr. Montessori we find she next treats of discipline. She uses liberty as the basis of discipline, and as liberty is activity, discipline itself must necessarily be active. "We do not consider," she says, "an individual disciplined only when he has been rendered as artificially silent as a mute and as immovable as a paralytic. He is an individual annihilated, not disciplined. We call an indi-

<sup>1</sup> Dr. Montessori, *The Montessori Method*, trans. by Anne E. George 28, New York, 1912.

<sup>2</sup> *Ibid.*, 87.

<sup>3</sup> W. H. Payne, Rousseau's "Émile," Bk. II, 87, New York, 1906.

vidual disciplined when he is master of himself."<sup>4</sup> Rousseau, in presenting to us *Émile* at the age of twelve, would have us carefully observe him and see if he be not disciplined, in perfect self-possession and mastery of himself. "Leave him to himself, in perfect liberty," he says, "and observe what he does without saying anything to him; consider what he will do and how he will go about it. Having no need of being assured that he is free, he never does anything thoughtlessly, or simply to exhibit his power over himself. Does he not know that he is always master of his own conduct? He is alert, quick, agile; his movements have all the vivacity of his age, but you do not see one which has not a purpose. Whatever he chooses to do, he will never undertake anything which is beyond his powers, for he has fairly tested them and knows them."<sup>5</sup>

Putting children under constraint is strictly to be avoided in the Montessori system. The directress should constantly endeavor to gain the heart of the child "in order to direct him as a human soul." "We have," says Dr. Montessori, "until the present day, wished to dominate the child through force, by the imposition of external laws, instead of making an interior conquest of the child. In this way, the children have lived beside us without being able to make us know them. But if we cut away the artificiality with which we have enwrapped them, and the violence through which we have foolishly thought to discipline them, they will reveal themselves to us in all the truth of child nature."<sup>6</sup> Although Rousseau would have us assert our superiority and mastery over the child, in that he come to know it, learn it and feel it, nevertheless he tells us that in the main the child should be left free and unhampered in his actions. In other words, spontaneity must not be interfered with. Besides, Rousseau draws attention to the results of this mode of action. "Seeing," he says, "that you are not bent on thwarting the child, never distrusting you, and having nothing to conceal from you, he will never deceive you, and will never lie to you; he will show himself just as he is, without fear."<sup>7</sup>

Dr. Montessori would also have the child be spared every undue

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<sup>4</sup> Dr. Montessori, *ibid.*, 86.

<sup>5</sup> "Émile," trans., *ibid.*, Bk. II, 127.

<sup>6</sup> Dr. Montessori, *ibid.*, 117.

<sup>7</sup> "Émile," Bk. II, 88.

effort. "If the directress," she says, "provokes the child to make an unnatural effort, she will no longer know what is the spontaneous activity of the child," and she further warns the teacher to be careful of two things: "first, not to insist by repeating the lesson; and second, not to make the child feel that he has made a mistake, or that he is not understood, because in doing so she will cause him to make an effort to understand, and will thus alter the natural state which must be used by her in making her psychological observation."<sup>8</sup> Rousseau holds more or less the same view and counsels that the child never be required to make insufficient or superfluous effort. "We should," he says, "never force our pupils to be attentive,"<sup>9</sup> and though Émile has reached the age of twelve and should be gradually led to give consecutive attention to the same subject, still, "it is never constraint, but always pleasure or desire, which should produce this attention. . . . Keep a watchful eye over him, and whatever may happen, abandon everything rather than have his tasks become irksome."<sup>10</sup> Rousseau is consistent here in that he would not have his pupil do anything against his own will. Madam Montessori's purpose, however, is merely for the psychological study of the individual.

Next to be considered is the subject of personal independence, which, according to Dr. Montessori, is a natural outgrowth of the principle of liberty. She tells us: "No one can be free unless he is independent: therefore, the first active manifestations of the child's individual liberty must be guided, that through this activity he may arrive at independence."<sup>11</sup> She holds that society as constituted has not yet thoroughly assimilated the highest concept of the term Independence. "This is due," she says, "to the fact that the social form in which we live is still servile."<sup>12</sup> . . . Any nation that accepts the idea of servitude and believes that it is an advantage for man to be served by man, admits servility as an instinct, and indeed we all too easily lend ourselves to obsequious service, giving to it such complimentary names as courtesy, politeness, charity. In reality, he who is served is limited in his independence. This concept will be the foundation of the dignity of the man of the future; 'I do not wish to be served,

<sup>8</sup> Dr. Montessori, *ibid.*, 109.

<sup>9</sup> "Émile," Bk. III, 140.

<sup>10</sup> *Ibid.*, Bk. III, 144.

<sup>11</sup> Dr. Montessori, *ibid.*, 95.

<sup>12</sup> *Ibid.*, 96.



because I am not an impotent.<sup>13</sup> . . . The man who, through his own efforts, is able to perform all the actions necessary for his comfort and development in life, conquers himself, and in so doing multiplies his abilities and perfects himself as an individual."<sup>14</sup> Her ambition is to make powerful men of the future generation, men who are independent and free. Émile, educated according to nature, is dependent only on things, and accordingly Rousseau strongly arraigns the excessive use of commands and orders in these words: "You will stultify the child if you are always directing him, always saying to him, Go, come, stop, do this, do not do that. If your head is always directing his arms, his own head will become useless to him. . . . Subject in everything to an authority that is always teaching, your pupil does nothing except at the word of command. He does not dare eat when he is hungry, laugh when he is pleased, weep when he is sad, present one hand for the other, or move his foot, save as he has been ordered to do it; and very soon he will not dare breathe save according to your rules.<sup>15</sup> . . . As for my pupil, or rather the pupil of Nature, early trained to rely on himself as much as possible, he is not in the habit of constantly resorting to others."<sup>16</sup> But the one disagreeable element in this notion of independence may be very readily discovered in Émile's character. Rousseau tells us himself: "He considers himself without regard to others and thinks it well that others are not thinking at all of him. He exacts nothing of anyone, and believes he is in debt to nobody."<sup>17</sup>

As a natural sequence to the acceptance of the principles of freedom and independence, Dr. Montessori favors the abolition of prizes and all external forms of punishment. "Man," she says, "disciplined through liberty, begins to desire the true and only prize which will never belittle or disappoint him—the birth of human power and liberty within that inner life of his from which his activities must spring."<sup>18</sup> . . . Prizes and punishments are ever ready and efficient aids to the master who must force into a given attitude of mind and body those who are condemned to be his listeners."<sup>19</sup> She admits, however, that "official whippings

<sup>13</sup> *Ibid.*, 97.

<sup>14</sup> *Ibid.*, 101.

<sup>15</sup> "Émile," Bk. II, 84.

<sup>16</sup> *Ibid.*, Bk. II, 85.

<sup>17</sup> *Ibid.*, Bk. III, 190.

<sup>18</sup> Dr. Montessori, *ibid.*, 101.

<sup>19</sup> *Ibid.*, 21.

and blows" are not as prevalent at the present day as in the past, and that the "awarding of prizes has become less ceremonious." Prizes and punishments, in her estimation, are incentives toward unnatural or forced effort, and that, therefore, we cannot speak of the natural development of the child in connection with them. Rousseau, consistent with his principle that the child find opposition only in things, tells us: "Punishment must never be inflicted on children as a punishment, but that it ought always to come to them as the natural consequence of their bad acts."<sup>20</sup> But he thinks differently regarding awards as incentives to effort as shown particularly in his liberal use of candy and cakes. "The proper way to govern children," he says, "is to guide them by the mouth. Gluttony, as a motive, is, of all things, preferable to vanity."<sup>21</sup> The first is, of course, fully in accord with his naturalistic views, and he discards the latter as being the fruit of human opinion.

Another doctrine of great import with Dr. Montessori is that of development from within. To quote: "From a biological point of view, the concept of liberty in the education of the child in his earliest years must be understood as demanding those conditions adapted to the most favorable development of his entire individuality. So, from the physiological side as well as from the mental side, this includes the free development of the brain. . . . The child is a body which grows, and a soul which develops—these two forms, physiological and psychic, have one eternal font, life itself. We must neither mar nor stifle the mysterious powers which lie within these two forms of growth, but we must await from them the manifestations which we know will succeed one another."<sup>22</sup> Rousseau very clearly expresses the same doctrine for he says: "If you are a prudent man you will watch nature for a long time, and will carefully observe your pupil before addressing the first word to him. At first leave the germ of his character at perfect liberty to unfold itself, and put no constraint whatever upon him, in order that you may the better see him in his completeness."<sup>23</sup> From his birth to the age of twelve, Émile is to learn

<sup>20</sup> "Émile," *ibid.*, Bk. II, 65.

<sup>21</sup> F. Davidson, "Rousseau and Education According to Nature," 129, New York, 1898.

<sup>22</sup> Dr. Montessori, *ibid.*, 104.

<sup>23</sup> "Émile," *ibid.*, Bk. II, 60.

nothing, as expressed in Rousseau's paradoxical language, but still all his powers are to be developed.

Environment is regarded by Dr. Montessori as a secondary factor in this development. She says expressly: "The child does not grow because he is nourished, because he breathes, because he is placed in conditions of temperature to which he is adapted; he grows because the potential life within him develops, making itself visible; because the fruitful germ from which his life has come develops itself according to the biological destiny which was fixed for it by heredity."<sup>24</sup> She claims that the individuals in whom this "mysterious life-force is strong and vital," will be able to overcome the obstacles which environment places in their path. Evidently Émile is trained to master his environment, but he also makes it suit his whims and caprices, as we are told: "He does not know what routine, usage, and habit are. What he did yesterday has no influence on what he does today. He follows no formula, yields neither to authority nor to example, and neither acts nor speaks save as it seems best to him."<sup>25</sup>

#### AUTO-EDUCATION

Dr. Montessori, in her use of the didactic material, claims to furnish the child with adequate means to educate himself. "In place of the old-time teacher," she says, "we have substituted the didactic material, which contains within itself the control of errors and which makes auto-education possible to each child."<sup>26</sup> Here the child is the active principle, the teacher's office is to observe and suggest, and never interfere with the child's actions. She continues: "In fact, when the child educates himself, and when the control and correction of errors is yielded to the didactic material, there remains for the teacher nothing but to observe."<sup>27</sup> Rousseau also very emphatically and repeatedly insists that his pupil learn by his own experience, as when he says: "Our pedantic mania for instruction is always leading us to teach children things which they would learn much better of their own accord, and to forget what we alone are able to teach them."<sup>28</sup> Émile, obliged to learn of himself, makes use of his own reason and not that of others;

<sup>24</sup> Dr. Montessori, *ibid.*, 105.

<sup>25</sup> "Émile," *ibid.*, Bk. II, 125.

<sup>26</sup> Dr. Montessori, *ibid.*, 371.

<sup>27</sup> *Ibid.*, 173.

<sup>28</sup> "Émile," *ibid.*, Bk. II, 43.



for to give no weight to opinion, none must be given to authority; and the more part of our mistakes come less from ourselves than from other people. From this constant exercise there should result a vigor of mind like that which the body gets from labor and fatigue.<sup>29</sup> If you accustom him to foresee the effect of all his movements, and to correct his errors by experience, is it not clear that the more he acts the more judicious he will become?"<sup>30</sup> The other source of correction he proposes is rather to be taken in a moral sense. "Keep the child," he says, "dependent on things alone, and you will have followed the order of Nature in his education. Offer to his indiscreet caprices only physical obstacles or punishments which result from his actions themselves, and which he recalls on occasion. . . . Only experience or want of power should serve as law for him."<sup>31</sup> Although, as mentioned above, Dr. Montessori would have the teacher only observe, nevertheless on certain occasions some little direction and guidance will be necessary. Similarly, Rousseau would have the teacher aid the child in particular instances. He thus expresses himself: "It will doubtless be necessary to guide the child somewhat; but only a very little, and without seeming to guide him. If he makes mistakes, let him do it; do not correct his errors, but wait in silence till he is in a condition to see them and to correct them for himself; or, at most, on a favorable occasion introduce some procedure which will make him conscious of them."<sup>32</sup> Returning to the question of observation Rousseau very pertinently remarks: "The child ought to be wholly absorbed in the thing he is doing; but you (meaning the teacher) ought to be wholly absorbed in the child—observing him, watching him without respite, and without seeming to do so."<sup>33</sup>

#### SENSE-TRAINING

It is clearly evident that the training of the senses constitutes, in the estimation of Dr. Montessori, one of the most salient features in her system of education. "In a pedagogical method" she says, "which is experimental, the education of the senses must undoubtedly assume the greatest importance."<sup>34</sup> . . . Our aim

<sup>29</sup> R. H. Quick, "Essays on Educational Reformers," 269, New York, 1899

<sup>30</sup> "Emile," *ibid.*, Bk. II, 97.

<sup>31</sup> *Ibid.*, Bk. II, 46.

<sup>32</sup> "Emile," *ibid.*, Bk. III, 143.

<sup>33</sup> *Ibid.*, Bk. III, 169.

<sup>34</sup> Dr. Montessori, *ibid.*, 167.

in education in general is two-fold, biological and social. From the biological side we wish to help the natural development of the individual, from the social standpoint it is our aim to prepare the individual for the environment. Under this last head technical education may be considered as having a place, since it teaches the individual to make use of his surroundings. The education of the senses is most important from both these points of view. The development of the senses indeed precedes that of superior intellectual activity and the child between 3 and 7 years is in the period of formation."<sup>35</sup> We can easily surmise that Rousseau, himself infatuated with the beauties of Nature, fully realized the fact that appreciation of these presupposed sense training. He accordingly tells us that "the first faculties which become strong in us are our senses. These then are the first that should be cultivated; they are in fact the only faculties we forget or at least those which we neglect most completely. We find that the young child wants to touch and handle everything. By no means check this restlessness; it points to a very necessary apprenticeship. Thus it is that the child gets to be conscious of the hotness or coldness, the hardness or softness, the heaviness or lightness of bodies, to judge of their size and shape and all their sensible properties by looking, feeling, listening, especially by comparing sight and touch, and combining the sensations of the eye with those of the fingers."<sup>36</sup>

As Dr. Montessori, in the utilization of her didactic apparatus, gives us specific directions in the cultivation of the different senses, so does Rousseau point out how this should be done, thus: "To exercise the senses is not simply to make use of them; it is to learn to judge aright by means of them; it is to learn, so to say, to perceive; for we can only touch and see and hear according as we have learnt how. There is a kind of exercise perfectly natural and mechanical which serves to make the body strong without giving anything for the judgment to lay hold of; swimming, running, jumping, whiptop, stone throwing; all this is capital; but have we nothing but arms and legs? have we not also eyes and ears? and are these organs not needed in our use of the others? Do not then merely exercise the strength but exercise all the senses which direct it."<sup>37</sup>

<sup>35</sup> *Ibid.*, 215.

<sup>36</sup> R. H. Quick, *ibid.*, 257.

<sup>37</sup> *Ibid.*, 260.

Again, Dr. Montessori's main object in sense training is not the mere training of the senses as such, but it is to lead to intellectual development. She says: "It is exactly in the repetition of the exercises that the education of the senses consists; their aim is not that the child shall know colors, forms, and the different qualities of objects, but that he refine his senses through an exercise of attention, of comparison, of judgment. These exercises are true intellectual gymnastics. Such gymnastics, reasonably directed by means of various devices, aid in the formation of the intellect, just as physical exercises fortify the general health and quicken the growth of the body."<sup>38</sup> Rousseau again holds pretty much the same view, as may be inferred from his words quoted above when speaking of the cultivation of the senses. He says further: "As everything that enters the mind finds its way through the senses, the first reason of a human being is a reason of sensations; this it is which forms the basis of the intellectual reason; our first masters in philosophy are our feet, our hands, our eyes."<sup>39</sup>

As to physical exercise, both Dr. Montessori and Rousseau allow great freedom of action to the child, but with this difference: in the Montessori system the muscular exercises are, to great extent, under control of the directress, and limited to certain activities, though calling into play the whole physical organism. These exercises consist of, first, free gymnastics—directed and required exercises and free games. Secondly, educational gymnastics—cultivation of the earth, care of plants and animals, and particular exercises to secure coordinated movements by use of the didactic material. Thirdly, respiratory gymnastics, for teaching the art of breathing. Rousseau, in full accord with Locke, insists that "a sound mind be in a sound body." "Give the body," he says, "continual exercise; make the child robust and sound in order to make him wise and reasonable; let him work, and move about, and run, and shout, and be continually in motion."<sup>40</sup> He would have Émile develop mainly in the open air, and is very remiss, too, in shielding him from every injury that may befall him for he tells us: "The blessings of liberty are worth many wounds."<sup>41</sup> . . . Far from being careful to prevent Émile from harming him-

<sup>38</sup> Dr. Montessori, *ibid.*, 360.

<sup>39</sup> R. H. Quick, *ibid.*, 259.

<sup>40</sup> "Émile," *ibid.*, Bk. II, 84.

<sup>41</sup> *Ibid.*, Bk. II, 44.



self, I should be very sorry never to have him hurt, and to have him grow up without knowing what pain is."<sup>42</sup>

Manual labor, as one form of physical exercise, is dwelt upon by both at some length. Particularly is this true of Rousseau, who is given credit as the Father of Manual Training. In fact, throughout the period from 12 to 15, Émile is taught to see only the useful and directed to choose a trade, preferably, in accordance with Rousseau's own personal taste, that of a cabinet-maker. Dr. Montessori, on the other hand, would confine herself to educative art and developing the aesthetic taste in the production and ornamentation of pottery and vases—also in employing the children in the construction of miniature buildings. "Thus," as she says, "the children learn to appreciate the objects and constructions which surround them, while a real manual and artistic labor gives them profitable exercise."<sup>43</sup>

Lastly, one other phase to be noted in Dr. Montessori's system, is the great importance she attaches to Nature in education. For example, she would utilize Nature to inculcate moral lessons, and that, too, without any aid of the teacher. "The educational conception of this age," she says, "must be solely that of aiding the psycho-physical development of the individual; and this being the case, agriculture and animal culture contain in themselves precious means of moral education."<sup>44</sup> She then indicates the various gradations in this development and compares the silent influence of Nature to a "voice quite different from that of the child's mother or teacher, speaking to him and exhorting him never to forget the task he has undertaken. . . . Between the child and the living creatures which he cultivates there is born a mysterious correspondence which induces the child to fulfil certain determinate acts without the intervention of the teacher."<sup>45</sup> Nature is the "end all and be all" with Rousseau. Everything that Émile is to learn must come to him through Nature. Neither is there to be any outside interference in this tutelage. In the words of Rousseau: "The child at birth is already the pupil not of the tutor, but of Nature. The tutor merely studies under this first teacher and prevents her efforts from being balked."<sup>46</sup>

<sup>42</sup> *Ibid.*, Bk. II, 42.

<sup>43</sup> Dr. Montessori, *ibid.*, 166.

<sup>44</sup> *Ibid.*, 156.

<sup>45</sup> *Ibid.*, 157.

<sup>46</sup> F. L. Davidson, *ibid.*, 107.

To conclude. As to any evil tendencies existing in the Montessori system, it may be remarked that, as far as the question has been given consideration, none could be directly pointed out, though there may be possible tendencies which, with an inexperienced and injudicious teacher, may prove harmful, *e. g.*, first, an overdevelopment of spontaneity, and we have an example of this in Rousseau's own personal self; second, too great dependence placed upon the doctrine of development from within; third, an overdue fostering of the spirit of freedom and independence.

There is, however, rather more of the impracticable than the possibly dangerous in the system.

Moreover, the following arguments, particularly in a comparison with Rousseau, very forcibly speak in its favor, viz., first, despite the almost unlimited freedom allowed in Dr. Montessori's system, there is still present the ever watchful eye of authority, and the children are taught to respect and love this authority. With Rousseau, authority is not to be exercised on children, and neither does true love and affection find any place in his system of education: second, Dr. Montessori must consider the child as a social being, since her aim in education is to develop and perfect the individual, not only that he may reap for himself the legitimate pleasures of life, but also that he have in view the general good of his fellow-man. Rousseau, on the contrary, holds that man is by nature an isolated being, and only really develops apart from society. Society, in his eyes, is ruinous and corrupting. Besides, he would have the child educated solely to enable him to get out of life all the pleasure possible, without the least thought how the rest of the world may be affected thereby. Every pain, labor, effort, in short whatever could hinder or lessen in the slightest degree the full and sensuous enjoyment of life, he is carefully and assiduously to avoid. A life indeed this, that is worthy of a voluptuary and one truly in accord with Rousseau's own indolent and dalliant nature.

Washington, D. C.

BROTHER JOHN.

## SOME EVIDENCES OF MYSTICISM IN ENGLISH OF THE NINETEENTH CENTURY\*

(Continued)

### WORDSWORTH: GOD SOUGHT THROUGH NATURE

Mysticism is essentially, a union with God: that it is much more need not concern us now. There are, however, many kinds of union with God. First, there is the substantial union of Father, Son, and Holy Ghost, a union ineffable and incommunicable, into which the Three alone can enter. Secondly, there is the hypostatic or personal union of a created nature with a divine, a privilege which belongs to the adorable Humanity of Jesus Christ alone. Thirdly, there is the causal union which exists between the Creator and all creatures, by virtue of their origin, and their dependence on Him. Fourthly, there is an intellectual and affective union with God, which may be either natural or supernatural.

It is possible that the existence of a Supreme Being, worthy of worship and love, may be discerned by the human mind through a purely natural knowledge of the universe, and from this purely natural knowledge may spring a purely natural love. If we believe that God has revealed Himself otherwise than through nature, another kind of knowledge and love is obtainable—the knowledge of faith, and the love of charity: this supernatural intellectual and affective union with God every soul in a state of grace possesses.<sup>95</sup> When this union is cultivated, and maintained at its highest plane, when every element in it acts in accordance with reason, and a will founded on God, we have, not the mystical state, indeed, but its forerunner, contemplation.<sup>96</sup> If God is pleased to lead the soul thus prepared into His immediate presence, and give her an “experimental” knowledge of Himself, we have true mysticism. Reserving until later all discussion as to what evidences of this type of mysticism modern English poetry affords, we shall here concern ourselves with that intellectual and affective union brought about by a contemplation of natural objects, and with the author who has given most pronounced expression to the belief that through Nature man may come into immediate contact with the Divine.

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\*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>95</sup> Cf. Sharpe, *Op. cit.*, pp. 63-64.

<sup>96</sup> Cf. Lejeune, *An Introduction to the Mystical Life*, translated by Levett, London, 1915, p. 285, ff.



No one at all familiar with the poetry of Wordsworth will deny that he possessed a sort of moral sensitiveness, closely akin to the mystical consciousness, which very early affected his imaginative life, and impelled him to give an ethical interpretation to certain aspects of nature, and to claim for natural beauty an influence above and beyond the aesthetic.<sup>97</sup> His poetry is, in a very large measure, an account of his own inner experiences; experiences, which, originally sense perceptions, were synthesized through recollection, and given a moral interpretation.

Physical environment has much to do with the mental and spiritual development of every individual. Wordsworth was born and reared in the Lake country,<sup>98</sup> a region noted for its natural beauty: much of his time, through childhood and youth, up to mature manhood, was spent in the presence of picturesque mountains and sheltered dales, of wild fells, and rapid waterfalls. The religious love and regard which he had for nature are traced by him to these early associations:

"Fair seed-time had my soul, and I grew up,  
Fostered alike by beauty and by fear."<sup>99</sup>

It was here, the Derwent, "fairest of all rivers" "loved to blend his murmurs" with his nurse's song, and "sent a voice

That flowed" along his dreams.<sup>100</sup>

In the biographical poem, "The Prelude," which Legouis declares less a narrative than a study of origins, less the history of a man than the philosophy of a mind,<sup>101</sup> he gives an account of youthful, solitary adventures, wherein he feels himself influenced by strange and obscure agencies which have a direct and decisive effect on his spiritual and imaginative life. One experience after another seems to bear out the sense of something back of reality at once awful and incomprehensible.

When the boy, woodcock catching with his companions by moonlight, is tempted to take more than his share of the spoils, he hears among the solitary hills, "low breathings" coming after him,

<sup>97</sup> Cf. Sneath, E. H., *Wordsworth, Poet of Nature and Poet of Man*, Boston, 1912, p. 3.

<sup>98</sup> Cf. Myers, *Life of Wordsworth*, New York, 1887.

<sup>99</sup> *The Prelude*, Bk. I, 11, 301-303.

<sup>100</sup> *Ibid.*, 11, 271-274.

<sup>101</sup> Legouis, E. H., *The Early Life of William Wordsworth*, translated by J. W. Matthews, London, 1897, p. 14.

“and sounds  
Of indistinguishable motion, steps  
Almost as silent as the turf they trod.”<sup>102</sup>

the huge black peak seems to stride after him, with “measured motion like a living thing;” his mind

“Worked with a dim and undetermined sense  
Of unknown modes of being.”<sup>103</sup>

Nature seemed full of huge and mighty forms, that did not live like men: dim, unseen presences which haunted his boyish sports, and “impressed upon all forms the character of danger and desire.”<sup>104</sup>

There can be no doubt as to the light in which Wordsworth himself views these experiences. He holds that for him, Nature was a moral teacher, the moulder of his conscience during those early years: that she enforced her lessons through pain and fear, and through the inspiration of high and enduring things.<sup>105</sup> However greatly he may have exaggerated in later years the impressions then made upon him, we see here the crude beginnings of that spiritual apprehension of Nature which was to form more and more an article of his poetic and philosophical creed.<sup>106</sup> He came to feel that he must

“tread on shadowy ground, must sink  
Deep,—and aloft ascending, breathe in worlds,  
To which the heaven of heavens is but a veil.”<sup>107</sup>

In all this it is evident that Wordsworth, in common with other mystics, had a dim consciousness of some vast power, overshadowing this sense-world of ours, and making itself felt in the soul.<sup>108</sup> But he believed this power to be, not so much behind Nature, as in it. He held that through the contemplation of Nature man “may see into the life of things”<sup>109</sup> as far, perhaps, as beatific vision or prophetic rapture can attain. He would make Nature a revealing agency of the transcendental world, like

<sup>102</sup> *The Prelude*, Bk. I, 11, 323-325.

<sup>103</sup> *Ibid.*, 1, 392-393.

<sup>104</sup> *Ibid.*, 1, 471-472.

<sup>105</sup> *Ibid.*, 1, 409.

<sup>106</sup> Cf. Clough, Arthur, *Literary Remains*, London, 1869, Vol. I, p. 310.

<sup>107</sup> *The Excursion*, Preface.

<sup>108</sup> Cf. Veitch, *The Theism of Wordsworth. Transactions of Wordsworth Society*, No. 8, p. 24.

<sup>109</sup> *Tintern Abbey*, 1, 51.

love or prayer.<sup>110</sup> The question arises, can the world of life, and order, and beauty, by which we are surrounded, however studied, however enjoyed, lead us back to that knowledge and love of God which we have lost through sin?

That Christianity is a supernatural system, propounding spiritual aids without which the human race can have no hope of regeneration, Wordsworth nowhere denies, but he nullifies this truth by asserting that man can be restored to a state of primitive purity by a process purely natural, and independent of any superior agency.

"Paradise and groves  
Elysian, Fortunate Fields—like those of old  
Sought in the Atlantic main: why should they be  
A history only of departed things,  
Or a mere fiction of what never was?  
For the discerning intellect of man  
When wedded to this goodly universe  
In love and holy passion, shall find these  
A simple produce of the common day."<sup>111</sup>

In that portion of Wordsworth's poetry which represents his highest genius, the portion that is most apt to endure for all time, "the capacities of the soul, the exhaustless sympathies of nature, are held up for contemplation, positively declared, persuasively reasoned, skilfully illustrated with the finest trophies of imaginative power. There is no shrinking from conclusions, no extenuation of meaning, but all that is implied in the "high argument" of the perfect sufficiency of nature to the human mind, finds emphatic utterance."<sup>112</sup> He asserts the power of the soul to regenerate herself:

"Within the soul a faculty abides  
That with interpositions which would hide  
And darken, so can deal, that they become  
Contingencies of pomp: and seem to exalt  
Her native brightness."<sup>113</sup>

<sup>110</sup> Cf. Myers, F. W. H., *Wordsworth*, New York, 1887, p. 130.

<sup>111</sup> *The Excursion*, Preface, 11, 47-55.

<sup>112</sup> Art. "Wordsworth as a Religious Teacher," *Christian Review*, 16, 434.

<sup>113</sup> *The Excursion*, Bk. IV, 11, 1058-1062.



These interpositions came from Nature—

“The whispering air  
Sends inspiration from the shadowy heights  
And blind recesses of the caverned rocks.  
The little rills, and waters numberless  
Inaudible to daylight, blend their notes  
With the loud streams.”<sup>114</sup>

Nature was to Wordsworth

“The nurse, the guide, the guardian of my heart;”<sup>115</sup> he commends his sister to a like guardianship, as a sovereign remedy against “all solitude, or fear, or pain, or grief.”<sup>116</sup> His highest aspiration for the Cumberland beggar is that he may live and die in the eyes of nature; the most telling incident he can summon to express the degradation of Peter Bell is that the tiny flower by the river’s brim was nothing more to him than a yellow primrose.

In all this Wordsworth was influenced, whether he was aware of it or not, by Rousseau and the Zeit-Geist.<sup>117</sup> “A return to Nature” was the gospel of the day. The very atmosphere was charged with it, and Wordsworth was all the more susceptible to its influence because it harmonized with his predispositions and likings.

Emile Legouis, a keen and penetrating critic of the poet, says: “Wordsworth’s surprise and resentment would surely have been provoked had he been told that, at half a century’s distance, and from an European point of view, his work would seem, on the whole, though with several omissions and additions, to be a continuation of the movement initiated by Rousseau. It is, nevertheless, certain that it might be described as an English variety of Rousseau’s well known tenets: he has the same semi-mystical faith in the goodness of nature as well as in the excellence of the child: his ideas on education are almost identical; there are apparent a similar diffidence in respect of the merely intellectual processes in the mind, and an equal trust in the good that may accrue to man from the cultivation of his senses and his feelings.

. . . For this reason Wordsworth must be placed by the general historian among the numerous “sons of Rousseau” who form the main battalion of romanticism.”<sup>118</sup>

<sup>114</sup> *Ibid.*, 11, 1170–1176.

<sup>115</sup> *Tintern Abbey*, 1, 110.

<sup>116</sup> *Ibid.*, 1, 144.

<sup>117</sup> Cf. Caird, Edward, *Essays on Literature and Philosophy*, Glasgow, 1892, pp. 160–162.

<sup>118</sup> *Cambridge History of English Literature*, Vol. XI, p. 103.

With Wordsworth this passion for Nature seemed to develop almost into a religion: he was a reverent worshipper at her shrine, and the overpowering vision which he there beheld was for him a tremendous reality, and he felt himself morally commissioned to speak that vision through his art. He was a "dedicated spirit."<sup>119</sup>

"I, long before the blissful hour arrives,  
Would chant, in lonely peace, the spousal verse  
Of this great consummation; and, by words  
Which speak of nothing more than what we are,  
Would I arouse the sensual from their sleep  
Of death, and win the vacant and the vain  
To noble raptures;"<sup>120</sup>

Natural beauty has had a marked influence on nearly all true mystics. St. Bernard, masterful and rigid ascetic as he was, writing to a young friend, urging him to leave the world and enter a monastery, said: "Experto crede: aliquid amplius inveneris in silvis quam in libris; ligna et lapides docebunt te quod a magistro audire non possis."<sup>121</sup> "Thou wilt find something more in forests than in books: trees and rocks will teach thee what thou canst not learn from masters;" but here St. Bernard was simply making the point that the freer a life is from the complex toils of society, the more easily the soul rises to God. He avows that he, himself, gained his understanding of the Scriptures by prayer and meditation "in silvis et in agris,"<sup>122</sup> when he had no masters except the oaks and beeches, yet we note that the subject of his meditation was not the oaks and beeches, but the Scriptures.

In the case of the true mystic it is the appreciation of unseen forces within and behind the material world that leads to a love of nature, and the transition is from the supernatural to the natural. Man cannot get a religion out of Nature, nor can she be to him a source of inspiration, unless he come to the spectacle of her with the thought of God already in his heart. The beauty we see in earth and sky is not shed over it by us, nor projected from our souls. "The ideal is not in the soul, it is in the soul's Maker,"<sup>123</sup> with whom the soul is created to commune, and we

<sup>119</sup> *The Prelude*, IV, 1, 337.

<sup>120</sup> *The Excursion*, Preface, 11, 56-62.

<sup>121</sup> Migne, *Patrologia Latina*, Vol. CLXXXII, p. 242.

<sup>122</sup> *Ibid.*

<sup>123</sup> Brownson, *Quarterly Review*, 12, 537.

are forced to ask ourselves if there is not a better way of reaching that communion than the one pointed out by the great poet. We do not question the fact that there is a profound connection between the world around us, and the world within us, but we believe a nature creed such as advanced by Wordsworth can lead but to vague and shadowy conclusions, and to a distant and bewildering view of God.

He sought, in common with other writers of his time, to lead men from the old scholastic formulae to an intuition of an immanent God, and the result is a misty notion of an all-pervading Spirit, which neither strengthens to endure, nor rouses to action. In his poetry we miss the clear sense of the Personality of God. His theories may satisfy "a herdsman on a lonely mountain top,"<sup>124</sup> but will they convince men living in the midst of great groaning cities? Deplore the fact as we may, men do so live, and they are the very ones whom spiritual starvation threatens most. Are they to be debarred from attaining moral and religious excellence because their surroundings afford no food for the imagination?

Wordsworth held that through communion with Nature he regained his moral poise after the shock of the French Revolution,<sup>125</sup> a crisis in his life which has been compared to the "dark night of the soul" experienced by religious mystics. It may well be that the sight of nature in her calmness and beauty soothed the imagination of Wordsworth: the question is, had the "grisly drama" been enacted not in imagination, but in real life, had Wordsworth been an actor and not a spectator in that drama, would the power he ascribed to nature have been sufficient to support the strain. Had he been, not afar off, but in the midst of that carnival of fever and passion, would the considerations he advances have cooled that fever and held in check those passions? We doubt it. There are moral evils of too deep and obstinate a character to yield to the remedy he proposes. The perplexed, the darkened, the diseased mind craves something more than the beauteous aspects of nature, draw deeply as it may from her store. It needs the sight of the dying Savior, and the sense of His abiding Presence.

<sup>124</sup> *The Excursion*, Bk. I, 1, 219.

<sup>125</sup> Cf. *The Prelude*, XII. Raleigh, *Life of Wordsworth*, London, 1903, p. 4, 5.



## THE FUNCTION OF EXPERIENCE

The recognition of the reign of law in the realm of mental life demands not only that the teacher be familiar with the fundamental laws governing the mind in its growth and development, but it calls for many profound changes in educational aims and in educational methods.

It has always been the aim of education to secure the adjustment of the pupil to the environment into which he must enter on leaving school. In the past, however, the aim of education was to adjust the individual to the concrete facts of his environment, whereas a recognition of the reign of law in the realm of life makes it necessary to adjust the pupil, not to the facts, but to the laws governing the facts of the environment. The older aim of education sought to build upon the native plasticity of the infant a set of rigid habits calculated to secure serviceable adjustments to relatively static, social and economic conditions. The present aim must be to build up basic habits which will permit of constant and facile modifications to meet rapidly changing conditions in adult human environment. The older aim throughout the entire educative process was chiefly to secure mental growth. At present the aim in the early part of the educative process is chiefly the securing of mental development.

A rational system of education in our day must recognize among others the following facts:

First: The child, on coming into the world differs from the animal in one important respect: its instincts are largely atrophied; it is almost completely plastic, but this plasticity is of the passive sort. The child is open to all kinds of impressions, and the manner of its adjustment to its environment depends on the sort of education it receives.

Second: There is awaiting the child a social inheritance, accumulated by the efforts of the race. To this inheritance the mind of the child must be adjusted. Here again the mode of adjustment of the child is determined by the prevalent system of education.

Third: In some systems, the Chinese for instance, the aim is to have the child take over in rigid, unchanging form the various elements of its inheritance. The result is to substitute for the original plasticity of the child a fixed way of thinking and acting which is simply a repetition of the thought and action of the past without regard to the changes in the environment.

Fourth: In other systems, notably the Christian, the object is to have the child enter into its inheritance from the past, but at the same time to widen out its freedom. The original plasticity disappears but the disappearance is followed, not by rigid form, but by a higher activity and a greater power of self-determination with reference to the changing environment.

Fifth: The means by which this end is obtained consists in leading the mind from adjustment to the particular concrete case to a broader sort of adjustment in which the mind looks beyond the concrete fact to the underlying principle or law. It is not merely the several items of knowledge transmitted from the past that the mind must obtain, but rather an insight which enables it to see each of these in its relations and hence to shape its actions in accordance with what is fundamental. In a word, not only must the teacher act in obedience to the laws governing the mind's unfolding, but his chief aim must be to lead the pupils to recognize these laws and to obey them. The teacher must, therefore, aim, not so much at the building up of adequate adjustments to environment, as at the building up of plastic or modifiable adjustment to environment.

It has been repeatedly pointed out that the human infant is born into the world with a wholly inadequate set of adjustments to the environment in which he is destined to live. In fact, he differs from the higher animals, not so much in his ability to acquire new adjustments, as in his inability to live without the adjustments which he acquires for himself through his own experience or through the experience of the race.

It should be noted here that the phrase "acquiring new adjustments" may lead the unwary into a grave error,

for there is in reality no such thing as acquiring new adjustments. Mental life is a continuity, and the most that experience can do, whether it be personal or racial, is to modify the preexisting adjustments.

The instincts of the young animal are practically rigid and unmodifiable, while the instincts of the human infant are rudimentary and plastic, and they are therefore capable of taking on profound modifications. These modifications may be, from the beginning, rigid, unchanging habits, and where this is the case there is present an arrest of development. The education that would effectively lead the child into a full measure of the inheritance which the race holds in trust for him, must, therefore, avoid with scrupulous care the implanting of rigid and unmodifiable habits in the young child. There is a limit fixed by nature to the plastic period of childhood, and while this limit may be pushed forward by an education that is conducted in accordance with the laws of mental development, it cannot be wholly removed by any method of education that has thus far been devised.

Professor Bagley<sup>1</sup> thus formulates what he conceives to be the most fundamental principle of education: "Fundamentally, the possibility of education depends upon the capacity of the organism to profit by past experience. In one way or another the facing of past situations comes to modify present and future adjustments. Education in its broadest sense means just this: acquiring experiences that will serve to modify inherited adjustments." Evidently this definition should be corrected so as to read: acquiring experiences that will serve to modify inherited or previously acquired adjustments, for the educative process as it is actually carried out is far more extensively occupied with modifying previous habits than with modifying the meager inheritance of the child's instincts.

There is no room to doubt the fact that experience is, and must always remain, one of the most important factors through which education attains its various aims. This point of view, moreover, tends to bring out in a clear

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<sup>1</sup> *The Educative Process*, New York, 1906, p. 3.



light some of the striking differences which separate man from the higher animals. Commenting on this phase of the question Professor Bagley<sup>1</sup> says: "Whatever theory may be called upon to explain the origin of instinct, there can be no doubt that a large number of animals are entirely dependent upon instinctive reaction for adjustment to environment. Reaction with them is purely mechanical; the same stimulus or combination of stimuli uniformly gives rise to the same adjustment. Such animals are not able to apply experience to the improvement of adjustment, and are consequently not amenable to the influences of education. At just what point in the animal series the lower limit of educability is to be placed is still a matter of dispute, but it is generally conceded that the mammals, the birds, and at least some of the fishes are able to profit by experience in varying degrees while invertebrates and the primitive protozoa probably lack this capacity. . . . But while man shares with some of the higher vertebrates the capacity for education, there is one point in which his position is particularly unique. Man must be subjected to an educative process before he can complete his development, and this is true in like degree of none of the lower orders. . . . The moth is 'born' just as good a moth as either of its parents. But the infant, even if he could reach maturity without the aid of other human beings, would certainly not be so good a man as his father. What he would lack are the great essentials of human life that are transmitted, not directly through germ cell, but indirectly by social contact—culture, 'education' and civilized habits."

The apparent linking together of man and the higher animals in the foregoing passages should not lead to any hasty conclusions concerning man's place in nature or even concerning Professor Bagley's view of the matter, for he says a little later on in the same chapter: "While it is undoubtedly true that some of the higher forms below man train their young during a plastic period of infancy,

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<sup>1</sup> *Op. cit.*, p. 6ff.

it is not altogether clear that this training forms an appreciable advance over the transmission of character through physical heredity. That is to say, the training in itself is largely instinctive, following the same plan generation after generation, and influenced very little, if at all, by the experience of the parent. And at the very best, of course, the possibility of transmitting experience is, in animals below man, greatly curtailed by the lack of an efficient medium of communication. It is clear, then, that man's supremacy in the animal series is due to his ability to profit, not only by his own experiences but also by the experiences of others. Not only is this true, but it is also not to be doubted that without this two-fold capacity man would be far below many other vertebrates and would be placed at a tremendous disadvantage in the struggle for existence."

This same thought is expressed in an oft quoted passage from the pen of J. W. Powell: "Every child is born destitute of things possessed in manhood which distinguish him from the lower animals. Of all industries he is artless; of all institutions he is lawless; of all languages he is speechless; of all philosophies he is opinionless; of all reasoning he is thoughtless; but arts, institutions, languages, opinions, and mentations he acquires as years go by from childhood to manhood. In all these respects the new-born babe is hardly the peer of the new-born beast; but, as the years pass, ever and ever he exhibits his superiority in all the great classes of activities until the distance by which he is separated from the group is so great that his realm of experience is in another kingdom of nature."<sup>1</sup>

The human infant stands almost alone in his capacity to profit by his own experiences and he stands absolutely alone in his capacity to profit by the experience of the race. It is still an open question with biologists whether the animal can transmit in any degree acquired characteristics through the channels of physical heredity, but all students of the subject are agreed as to the substantial truth of the statement that acquired characteristics can

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<sup>1</sup> Cf., A. F. Chamberlain, *The Child*, London, 1900, p. 1.

not be so transmitted. It is, on the contrary, the indisputable prerogative of man to transmit to his offspring, through social heredity, acquired characteristics. Experiences that modify adjustment certainly give rise to acquired characteristics.<sup>4</sup> And it is precisely the business of education to transmit to the offspring of each generation as large a share as circumstances will permit of those acquired characteristics which have in the past proved serviceable to the race.

From this point of view it may be well to conceive of the sum-total of the child's social inheritance as experience, but this use of the word "experience" is liable to generate misunderstandings. Waiving the question for the present as to whether the child's social inheritance does not contain elements which have a supernatural origin, there can be no doubt that the child is affected in an entirely different way by his personal experiences from the way in which he is affected by the experiences of others, whether these be conveyed to him through language or through art or in any other manner known to the educator.

When it is said that "experience is the best of teachers" it is not "race experience" but personal experience that is usually meant. The saying, in fact, involves a contrast between the results of personal experience and the body of wisdom derived in so large a part through race experience which it is the business of education to transmit to the pupil. In a certain sense it is true that "experience is the best of teachers," but it must not be forgotten that experience is at the same time the slowest of teachers and the most expensive.

In spite of the brain power with which nature has endowed the human infant, in spite of his native tendency to profit by his own experience, which tendency he inherits to a degree far surpassing any other animal, his progress on the way towards the high plane of civilized life on which man now lives would be infinitesimal were he abandoned to the light derived from his individual experience. But, on the other hand, it must be remem-

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<sup>4</sup> Cf., Bagley, *op. cit.*, p. 21.



bered that the child has no means of profiting by race experience, no means of taking over to himself his social inheritance, except through his individual experience. However limited, therefore, in extent may be the results of his individual experiences, these are absolutely indispensable to him, forming as they do the sole key by which he may unlock the rich stores which await him in his social inheritance.

Personal experience has therefore two chief functions to perform in the educative process: it is to the child a means of modifying and improving his adjustments to his environment and it is a means of enabling him to still further perfect his adjustments to environment through the experience of others.

Every experience of the child has its immediate effect in modifying his adjustments to his present and future environments, and it has its indirect effect also in determining the character and extent of what he may later on take over to himself from the wisdom and experience of the race. Hence the importance of guiding the child in the acquisition of personal experiences. If these experiences are properly selected with reference to the child's present condition and with reference to his future development, the foundation of his education will be well laid. And, on the other hand, if he is led into experiences for which he is not prepared, or into experiences that will turn his development into wrong channels, the result will be either an arrest of mental development or a development of those characteristics which will unfit him either in the present or in the future to take his place as an efficient member of civilized society.

Experience, it must be remembered, will function just as efficiently in the wrong as in the right direction. Fagin deliberately took advantage of this fact in educating Oliver Twist to steal, and Dr. Katharine Dopp, with probably the best of intentions, leads the unfortunate children who may be required to use the "Industrial and Social History Series" into bestial ways by inducing them to live through in imagination such scenes as "The Feast of the Cave Dwellers."

The Master warned His followers against the danger of destroying the lives of the little ones by exposing them to vicious models or to experiences which are calculated to produce evil adjustments: "And whosoever shall scandalize one of these little ones that believe in Me; it were better for him that a millstone were hanged about his neck, and he were cast into the sea."<sup>5</sup>

The child's individual experiences may be selected so as to produce any one of the following three effects: (1) A definite arrest of mental development in any given direction; (2) a development in a wrong direction, and (3) a development in the right direction.

A series of experiences of a disagreeable and painful character is calculated to build up inhibitions against activities in the future of a similar nature, and hence they cause the arrest of mental development in the direction in question. Thus the rigid observance of the Puritanical Sabbath has arrested the religious development of many a child, and it has given to the world multitudes of men who avoid church and who find in themselves no response to the abundant blessings which religion has to offer.

The same result in a somewhat modified form has frequently been reached through the practice of compelling the children, under threats of punishment, to memorize catechetical formulae which are unintelligible to them. And we may trace to the same source the condition of many a high school pupil who will tell you in a moment of confidence that he has no talent for mathematics, although he will frequently assure you that this lack of talent is due to his physical inheritance instead of to his early school environment and to the vicious methods employed in teaching the elements of this particular science.

It is true that in such cases as we have here cited the disagreeable character of the experience is not the sole factor in building up the inhibition. The root of the evil is to be found in the unpreparedness of the child for the experience that is being forced upon him prematurely.

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<sup>5</sup> Mark IX, 41.

The recognition of the fact that evil companionship corrupts good morals is as old as the world. The notion that Socrates was corrupting the youth of Athens led his fellow-citizens to impose upon him the death sentence. And society has, at all times, found it necessary to protect youth against disseminators of false and dangerous doctrines no less than against those who would lead the innocent into immoral practices. But punishment, no matter how drastic, inflicted upon the evildoers seldom proves effective in arresting further development along these evil lines. The reason for this failure may be found in the fact that the vicious experiences into which these wicked people lead the youth whom they are able to reach, lies so close to the natural development of man's animal nature that vital continuity is easily and effectively secured.

The potency of well-chosen and worthy examples in leading children to a noble development is universally recognized. It is for this reason that we seek worthy companionship for the young, and that we hold up to their imitation the lives of great and noble men and women. Christ commands His disciples to follow in His footsteps and to imitate His example. And to secure imitation of their virtues the Church lifts to her altars, models of virtue taken from every age and from every station of life.

Education is coextensive with life, for experience is the great teacher and does its work at all times and in all places, although its efficiency varies greatly as we pass from childhood to adult life and from the haphazard experiences engendered by daily contact with environmental forces to the deliberately selected series of experiences which are controlled by educative agencies.

The effect of experience, however, is so uncertain and its direction may be fraught with such grave consequences for good or evil to the individual and to society that it would be highly imprudent to expose the child to haphazard experiences until such time as he has attained an individual development which will enable him to select prudently the experiences to which he will subject himself.

The home is the first and the most important of schools;



it shelters the early days of the infant's life and parental love controls the experiences to which the little one is subjected until such time as age and conditions make it possible for the school and the Church to share this responsibility.

To intelligently control the child's experiences and his education in general, three things are indispensable: (1) The teacher, whether he be parent, priest, or presiding officer in the school, must hold a clear and definite ideal of the kind of men and women into which he wishes the children committed to his care, to develop. (2) He must understand the children over whom he presides: He must know the present status of their mental life and the laws which govern their unfolding minds and hearts; and (3) he must know the means that are at his disposal for the performance of the great task which he undertakes, *i.e.*, the transformation of children of the flesh into children of God.

To impart to future teachers this three-fold qualification is the express aim of the normal school and the teachers college. But the scope of these schools is confined, for the most part, to the imparting of skill, in applying to the process of education that which the candidate already possesses. Before entering the professional school in which a beginning is to be made in acquiring the difficult art of teaching, the candidate should possess at least an elementary knowledge of general psychology, a good working knowledge of genetic psychology and a mastery of a goodly share of the social inheritance of the race, and he should have realized in himself a worthy personality.

With such a foundation to build upon, the professional school may hope to graduate teachers who will be able to guide intelligently the children committed to their care, both in the selecting of personal experiences and in the profitable utilization of those experiences in the taking over of their social inheritance.

THOMAS EDWARD SHIELDS.

## EDUCATIONAL NOTES

### PRACTICAL LUNCHEES FOR SCHOOL CHILDREN

What shall school children be given to eat at noon in the lunch basket, at the home lunch table, or in the lunch room operated by the school authorities? To help answer this question, which almost every mother and many of the educational authorities are asking constantly, the United States Department of Agriculture, through the Office of Home Economics, has just issued *Farmers' Bulletin No. 712, "School Lunches."* This bulletin was prepared by Miss Caroline L. Hunt and Miss Mabel Ward, under the direction of Dr. C. F. Langworthy of the States Relations Service. The bulletin, after discussing the general principles of feeding school children to provide for activity and develop them into sturdy manhood and womanhood, gives a number of simple and appetizing menus for the school lunch basket and bills-of-fare and recipes for preparing inexpensive and nourishing noonday meals or hot dishes for children, either at home, on a school stove, or in the domestic science kitchen.

### RELATION OF LUNCH TO OTHER MEALS

In feeding a child or anyone else, the authors of the bulletin point out, it is not wise to think of any one meal apart from the other two. It is seldom convenient to provide at one meal all the materials needed by a growing body, and those which are omitted from one meal should be supplied by one of the other meals. The noon meal for children, however, where food must be prepared at home in the morning to be eaten elsewhere at noon, or where the children must hurry home, eat quickly, and then rush back to school, offers special difficulties and deserves the careful attention of parents.

### DIETARY ESSENTIALS FOR THE GROWING CHILD

Before it is possible to plan a rational basket or other luncheon for children, it is necessary for the mother to understand the general essentials of diet for young people. These essentials in general are an abundance of simple foods, carefully prepared, and of sufficient variety to provide energy, repair wastes, provide elements for building bone and tissue, and stimulate growth. To

do this most effectively the three meals each day must supply the child with sufficient food from each of the following classes:

1. *Cereal or Starchy Foods*.—Cereals, eaten principally as bread, supply nearly half of the protein (commonly thought of as tissue-building material) and nearly two-thirds of the fuel or energy in the American diet. The quality of the bread, therefore, is extremely important. Its crust should be crisp and deep (indicating thorough baking) but not hard or burned. It should be light and free from any suggestion of sourness or rancidity. The crumb should be elastic and yet capable of being easily broken up in the mouth without forming a sticky mass, or being too dry to taste good. These qualities can be secured in rolls and biscuit as well as in ordinary bread, provided they are cooked thoroughly. The objection to hot bread is due to the fact that undercooking may leave it soggy on the inside, rather than because such breads are eaten hot. The child's appetite for bread may be stimulated by using different kinds of bread, zwieback and crackers, by the addition of raisins, currants, or nut meats, and sometimes by cutting the slices into fancy shapes.

Cereal mushes and ready-to-eat breakfast foods supply nearly the same nutrients as bread, a half cupful of cooked cereal being about equivalent to a good-sized slice of bread. A tablespoonful of cream is about equivalent in fat to a liberal spreading of butter.

2. *Protein-rich Foods*.—While bread and cereals come near to fulfilling one of the important requirements of diet—a correct proportion of nutrients providing fuel only and those useful for body building—other foods which provide protein in large proportion as compared with fuel should not be neglected. These foods include milk, meat (except the very fattest), fish, poultry, eggs, cheese, dried beans, cowpeas, peas, peanuts, and almonds, walnuts, and other nuts. Nuts, of course, also contain considerable fat. Milk is an absolute essential, not only because it contains a large number of nourishing substances in forms easily assimilated, but also because, in some way not now fully understood, milk seems to promote growth and help the body of a child make good use of other foods. Milk is rich in most kinds of mineral matter, particularly lime, useful in the development of bone and tissue.

Milk should never be omitted wholly from the diet of a child. If not used at luncheon it should appear at other meals. For



luncheon, however, it has been found that such dishes as milk toast, milk soups made with vegetables, fish or vegetable chowders, and cocoa are valuable foods, easily prepared at home or in the school, because they require no oven and call only for simple utensils. White sauces made of vegetable juices, milk, or broth, differ from milk soup largely in that they contain more iron. When considering milk, the food value of skim milk, which contains a larger percentage of protein though less fat than full milk, should not be overlooked.

Eggs, the next of the protein foods commonly given to children, contain much iron and their yolks are rich in fat.

3. *The Fatty Foods.*—The fatty foods, such as butter, cream, salad oils, bacon, and similar foods, are important sources of energy and nourishment for the growing body. Fats are best given in such simple forms rather than in rich pastries or sweets.

4. *Fresh Vegetables and Fruits.*—Because ordinary vegetables such as potatoes, greens, lettuce, green peas and beans, asparagus, and others, and the ordinary fruits do not contain much fat or protein, their value in the child's diet is frequently underestimated. These things, however, should be considered a necessary part of the diet of the child for the very important reason that they furnish mineral and other materials required to form bone and tissue as well as to repair waste and supply some energy. Green vegetables are valuable particularly because they contain iron in forms which the body can utilize. Fruits contain a considerable percentage of sugar, especially when they are dried, and sugar is a quickly absorbed fuel food. As things eaten raw transmit disease germs, care should be taken to wash vegetables and fruits thoroughly in several waters. Many fruits, especially those with skins, can be dipped safely into boiling water, while those with thick skins, such as oranges, bananas, and apples, may be safely washed even with soap. Dried fruits when washed and put into an oven to dry absorb some of the water, and thus are softened and improved in taste.

5. *Sweets and Desserts.*—Sugar, as has been said, is a quickly absorbed fuel food and simple sweets have their place in the diet of all children. If not served between meals or at times when they destroy the appetite for other needed foods, there is no objection to them. They may be served in the form of cake not rich enough to be classed as pastry, cookies, sweet chocolate, simple

candy, honey, dried or preserved fruits, maple sugar, and loaf sugar. In general, fruits, fresh, baked, or stewed, or raw, and simple sweets are much better desserts for children than rich pastry which contains a large amount of fat.

The following suggested menus for the school lunch basket give the child, as nearly as is practicable in such a meal, the proper proportions of the different classes of foods:

#### FOR THE BASKET LUNCH

1. Sandwiches with sliced tender meat for filling; baked apples, cookies or a few lumps of sugar.

2. Slices of meat loaf or bean loaf; bread-and-butter sandwiches; stewed fruit; small frosted cake.

3. Crisp rolls, hollowed out and filled with chopped meat or fish, moistened and seasoned, or mixed with salad dressing; orange, apple, a mixture of sliced fruits, or berries; cake.

4. Lettuce or celery sandwiches; cup custard; jelly sandwiches.

5. Cottage cheese and chopped green-pepper sandwiches, or a pot of cream cheese with bread-and-butter sandwiches; peanut sandwiches; fruit; cake.

6. Hard-boiled eggs, crisp baking-powder biscuits, celery or radishes, brown-sugar or maple-sugar sandwiches.

7. Bottle of milk, thin corn bread and butter, dates, apple.

8. Raisin or nut bread with butter, cheese, orange, maple sugar.

9. Baked bean and lettuce sandwiches, apple sauce, sweet chocolate.

The provision of a bottle of milk is suggested in one of the menus, but of course taking milk to school in warm weather would be impracticable unless means were provided for keeping it chilled until it is consumed.

The school lunch container, the specialists point out, should permit ventilation, exclude flies, and should be of a material which permits thorough washing in boiling water. If glasses, paper cups or spoons are provided, the child should be warned against letting other children use them. The child should be encouraged to wash his hands before each meal, and for this reason paper towels, paper napkins or clean cloths should be provided. Food that does not require ventilation should be carefully wrapped in paraffin paper, and the soft or liquid foods should be packed either in jelly glasses, screw-top jars, or paper cups.

It is, of course, very good for the child to have at least one warm dish at noon—a vegetable milk soup, vegetable or fish chowder, meat and vegetable stew, or a cup of cocoa. These things are easily prepared on ordinary stoves with ordinary utensils in a school where interested mothers or teachers agree to do the cooking and serving and where dishes and spoons are available. Almost any school, however, could by cooperative arrangement with the parents see that the children get a cup of good milk at noon.

Soft fruits, such as berries, which are difficult to carry in lunch baskets also might be prepared at school. Where these dishes are provided at school (the meat or milk dish and the fruit) the lunch basket would omit the meat dishes, and provide merely bread and butter or crackers and cake.

#### THE NOON MEAL AT HOME, WITH SPECIAL REFERENCE TO THE CHILDREN

There is no reason why the ordinary family dinner should not be suitable for school children or served in a way that adapts it to their needs, according to Farmers' Bulletin 712, "School Lunches," just issued by the United States Department of Agriculture. The usual first course of meat and vegetables contains nothing, except the meat, which cannot be given even to the youngest children. The vegetables, providing they are carefully prepared by simple methods, are specially needed and can often be made attractive to children by being served with a little meat gravy. As a substitute for the meat itself, milk can be provided in the case of the younger children. These articles, with the bread and butter, provide most of the food needed.

The dessert course is suitable for children as well as for grown people unless it consists of rich pastries or puddings. The latter are not considered wholesome for children, if for no other reason than that they are likely to lead to overeating. Such desserts as fruit, fresh or cooked, with cake; cereals with milk or cream, and sugar; custards and custard puddings; gelatin dishes; simple ice cream; water ices; and other simple desserts may be given.

Whether or not the family meal is healthful for children depends not only on the food materials selected, but also on the way in which they are cooked. Simple methods are to be preferred from the standpoint of health as well as from that of the housekeeper's time. All dishes that are likely to contain overheated and scorched



fats, such as foods carelessly fried in a pan in a small amount of fat, should be avoided. Deep-fat frying is open to fewer objections, since, if properly done, foods will absorb little fat and the fat will not scorch. Vegetables cooked in water or in their own juices and seasoned with salt and a little butter or cream are easier to prepare than those that are served with white sauce, scalloped, or cooked in other elaborate ways.

What is said above applies equally to all meals. There is, however, one special precaution that applies to the noon meal when it is hurried. This refers to tough, hard foods that are likely to escape proper mastication. It is a mistake to think that the foods given to children must always be soft or finely divided, for children's teeth need exercise quite as much as their muscles do. When time for eating is limited, however, it is well to omit foods that are difficult to chew, and in extreme cases it may be necessary to serve only soft or finely divided foods—sandwiches made from crustless bread with finely chopped fillings, for example. Before resorting to this, however, it is well to make sure that the time for eating and for insistence on good table manners is not unnecessarily cut short. The advantage of putting the meal on the table promptly and of having foods served in individual portions, or at least ready to eat when they are brought to the table, should be kept in mind. To have the meat already sliced and the dessert in cups instead of in one large dish from which individual portions must be served, and to follow the same general plan with other foods, may change a hurried meal into one at which there is plenty of time for attention to details essential to health and good manners.

If special lunches, different from those prepared for the family in general, are to be given to school children, the following are suggested as bills of fare. They are only typical and many others might be given which would be just as good.

#### SUGGESTED BILLS OF FARE FOR THE HOME LUNCH

1. Eggs, boiled, coddled, poached, or scrambled; bread and butter; spinach or other greens; cake.
2. Beef stew with vegetables; milk; crisp, thin tea biscuits; honey.
3. Dried bean or pea puree, toast, baked apple, cookies,

4. Vegetable-milk soup, zwieback, rice with maple sugar and butter or with milk or cream.
5. Potato chowder, crackers, jelly sandwiches.
6. Cold meat, creamed potatoes, peas, bread and butter, frozen custard or plain ice cream and plain cake.
7. Lamb chop, baked potatoes, bread and butter, sliced mixed fruits, cookies.
8. Baked omelet with spinach, kale, or other greens; bread and butter; apple sauce; cake.
9. Milk toast, string beans, stewed fruit, cake.
10. Boiled potatoes, codfish gravy, bread and butter, lettuce custard.

#### COOPERATING FOR HOME AND SCHOOL GARDEN WORK

Chattanooga, Tenn., has organized a plan for introducing school and home gardens that is considered one of the best yet devised for interesting various community groups in home-garden work.

The Chattanooga plan, according to reports received by the Bureau of Education of the Department of the Interior, enlists Federal, State, city, and local association agencies in the work. The following are actively represented in the movement for school gardens: United States Department of the Interior, Bureau of Education, through the Commissioner and an assistant in home and school gardens; City of Chattanooga, Department of Education and Health, through the Commissioner of Education and Health, Superintendent of Schools and Garden Supervisor; Federation of School Improvement Leagues, through its president; presidents of District Leagues representing the eleven districts; directors of home gardening; principals, teachers, parents, pupils; the newspaper.

Similar work to that of Chattanooga, though in most cases not so carefully organized, is being done in thirty-two cities this year through a special appropriation by Congress in 1915. In describing the movement for home gardening directed by the school, Dr. P. P. Claxton, Commissioner of Education, declares:

"After the school day is finished and during the long vacation period, millions of American children are idle. Without proper occupation, these future citizens of the United States are thrown on their own resources for amusement until school begins again.

"It seems manifestly the duty of the public schools to furnish employment for these millions of idle young people. The schools

are established and maintained for the purpose of educating children into manhood and womanhood and for preparing them for citizenship.

"The Bureau of Education, after much careful thought and research work, has evolved a system of home gardening done under the direction of the schools that seems to offer many opportunities for this sort of instruction and for filling satisfactorily the child's idle hours.

"The Bureau recommends that there should be in each school throughout the country at least one teacher who knows gardening both scientifically and practically. This teacher should be employed twelve months in the year, should teach elementary science in the school during the school hours and should out of school hours, direct the home gardening of the children between the ages of 10 and 15 years.

"If possible, the teacher should have the assistance of an expert gardener so that the work may be done in the most practical and profitable way. The teacher and the gardener should help the children find the plots of ground near their homes best suitable for garden work, aid them by some cooperative method in having the lots properly plowed and prepared for cultivation, help them select seed and show them how to plant, cultivate, and harvest, so as to obtain the best results. The teacher should spend the afternoons and Saturdays of winter, spring, and fall, when school is in session, and all of the vacation days of summer, visiting the children in their homes, directing their work, and giving to each child such help as it most needs. Once a week or oftener, during the vacation months, the teacher should assemble the children in groups for a discussion of their work and of the principles and methods involved.

"Vegetables, berries, and fruits grown should be used first as food for the children and their families; then the surplus should be marketed to the best advantage. Through the help of the teacher this can be done in a cooperative way. Ten or 15 cents' worth of vegetables each day from the gardens of 200 children would amount to \$20 or \$30. In summer and fall, when the surplus is large and can not be marketed to advantage, the teacher should direct and help the children in canning and preserving for winter home use or for sale. The canning and tomato clubs have already shown what can be done in this way.

"It is difficult to estimate all the results of this plan once it is in full operation throughout the country. For the children it will mean health, strength, joy in work, habits of industry, an understanding of the value of money as measured in terms of labor, and such knowledge of the phenomena and forces of nature as must be had for an understanding of most of their school lessons.

"This plan in full operation would offer a valuable supplement



to the child-labor laws. A proper substitute for hurtful child labor is only less desirable than its prohibition. A boy 10 or 12 years old, with a small plot of land, working under careful direction, can produce more for the support of the family than could be purchased with the same boy's wages working in factory, shop, or mill.

"Everyone grieves to see children ground in the mills, or sweated in the factories and shops. It is a crime to sap their strength and ruin their health by forcing them to toil in the heat and turmoil of indoor industries. Yet there isn't a doubt in the mind of the serious social and economic worker that all children should learn to work. Work is good for them and they enjoy it. And what work could be more ideal than work in a garden?"

## CURRENT EVENTS

### CATHOLIC UNIVERSITY OF AMERICA

The following candidates were successful in the examination held in May for the vacancies in the Knights of Columbus Graduate Scholarships at the Catholic University of America:

<i>Name</i>	<i>State</i>	<i>Council</i>
Edward James Alexander,	Illinois,	Jacksonville, Ill., No. 868
Thomas William Brockbank,	Pennsylvania,	DuBois, Pa., No. 519
William Eugene Davis,	Clinton, Ind.,	Terre Haute, No. 541
Charles Edmund Dowling,	Connecticut,	Charter Oak, No. 19
John Joseph Fitzgerald,	Illinois,	Father Setter, No. 1278
Frederick James Gillis,	Massachusetts,	Elm Hill, No. 213
Irving John Hewitt,	Wisconsin,	
Martin Henry Higgins,	Wisconsin,	
John P. Karpen,	Minnesota,	Hastings, No. 1600
Edward Lucian Killion,	Massachusetts,	Washington, No. 224
Thomas Ernest Larkin,	Indiana,	Indianapolis, No. 437
Peter Joseph Mayers	New York,	Waterville, No. 148
Raymond Clendenin Miller,	Indiana,	Vincennes, No. 712
Albert F. Munhall,	Pennsylvania,	Meadville, No. 388
Francis Joseph O'Brien,	Rhode Island,	La Salle, No. 58
Thomas Joseph O'Connor,	New York,	St. Joseph, No. 443
Edward Louis Owen,	Maine,	Portland, Me., No. 101
Louis T. Rouleau,	Dist. of Col.,	
Harold George Saxton,	Massachusetts,	Seville, No. 93
Paschal Sherman,	Washington,	Olympia, No. 1643
Thurber M. Smith,	Illinois,	Illinois, No. 301
John Archibald Walker,	Nova Scotia,	
William Randolph Walsh,	New Brunswick,	St. Ninian's, No. 1105

According to States the successful competitors were divided as follows: Connecticut, 1; District of Columbia, 1; Illinois, 3; Indiana, 3; Massachusetts, 3; Maine, 1; Minnesota, 1; New York, 2; Pennsylvania, 2; Rhode Island, 1; Washington, 2; New Brunswick, 1; Nova Scotia, 1. Thirty-nine candidates presented themselves, and of this number twenty-three passed.

### CATHOLIC EDUCATIONAL ASSOCIATION

An authoritative declaration of the Catholic position on educational matters may be found in the following resolutions of the Catholic Educational Association passed at the Balti-

more meeting, which, through lack of space, we were unable to publish in an earlier issue :

### *General Resolutions*

The Thirteenth Annual Meeting of the Catholic Educational Association learns from the report of its delegates from all sections of the country, gratifying evidences of earnestness, of solid progress and constant improvement in Catholic education.

The Association returns thanks to our Holy Father for His blessing bestowed every year on the meeting of the Catholic educators of the United States, and to His Excellency, the Apostolic Delegate for his presence and his words of commendation and encouragement.

The Association returns thanks to His Eminence, Cardinal Gibbons, for his cordial invitation to meet in his metropolitan city, and for his encouragement and interest in its work ; to the reverend clergy of the diocese and the local committee for their services rendered to the Convention ; to the Knights of Columbus for the use of their Hall by the College Department, and to the Christian Brothers of Calvert Hall for the generosity and carefulness with which they provided accommodations for the needs of our general and departmental meetings.

We tender our thanks to the Catholic press of the country for calling the attention of the public to this Association and to our meeting and for the generous space accorded our proceedings in their columns.

The Association recognizes the increasing demands for religious teachers in our schools. It therefore urges on parents and clergy the importance of fostering vocations to the Brotherhoods and Sisterhoods of the Church by holding up to the youth the beauty and glory of guiding the minds and hearts of the young in the ways of God.

The American Catholic school system stands for thoroughgoing and complete Americanism with undivided allegiance to our country from all, whatever sympathies they may legitimately entertain for the land of their ancestors. This is the spirit of our Catholic people as well as of our schools, and any individual deviation from it is an injury to Church and State.



In many of our large cities, there is a great lack of accommodations for the children of the elementary public schools, so that much overcrowding in classrooms results, and moreover, large numbers of the children are able to get only half time at school; in spite of this condition, the municipalities continue the policy of spending enormous sums of the public money on large and extravagantly equipped high schools, and even colleges. We reprobate this as a crime against the children of the common people, who need full time and proper accommodations during their few years of schooling. The municipalities have no right to favor the privileged few at the expense of the many, and should refrain from building new high schools until the needs of the many are supplied. We note this as a new evidence of the tendency to depart from democratic principles and to use the money of all the people for the benefit of the few. The ultimate taxpayer is not the property owner, but the man who pays the rent; and he is being taxed to educate the children of the rich and well-to-do.

Attention should be called to the fact that promotion in the grade schools is sometimes too slow, individual pupils being retained in a grade when they are perfectly capable of keeping pace with the pupils of the next grade higher. By promotion in due time, capable pupils will be able to take up the study of classical and foreign languages earlier and begin sooner the preparation for their work in life. To retard a pupil is not only to rob him of precious time, but of the incentive to emulation; with the result that he loses interest in study, and, worst of all, industrious habits of work.

Parochial associations of the alumni of our Catholic schools are among the most useful means of preserving the benefits of Catholic education and should, wherever practical, be promoted by our clergy and teachers. We heartily commend the recent union of the Alumnae Societies of our American Catholic Schools, which augurs great good to the cause of religion and education.

Our teaching Sisters are to be warmly commended for the zeal which they are manifesting for higher studies by their attendance at summer schools and the Sisters College, and by their eager use of all other educational advantages. As the

perfecting of our high schools and colleges for women depends on the thorough preparation of the instructors, our teaching communities should be encouraged to give all practical educational facilities to the Sisters destined for the more advanced work.

Any measures tending towards the federal control of education are to be regarded as opposed to our traditional American policy and a menace to our educational liberties.

Now that various private and public organizations are striving to establish and enforce standards which call for endowments and large assets of money, our Catholic schools and colleges should insist that the voluntary services of their teachers, while not given for money or purchasable by money, should be reckoned at their full market value in any financial classification.

#### *Resolutions of the College Department*

The College Department of the Catholic Educational Association views with great satisfaction the efforts that are being made by State conferences of Catholic College representatives for the purpose of studying their particular needs and for the purpose of acquainting State legislators with the educational efforts of Catholic Institutions and impressing them with the importance and rights of these institutions. We hope that these efforts will be imitated in other States.

We desire again to express our wish that boys who intend to enter upon the studies of the classical course should begin their secondary education after the satisfactory completion of the sixth grade.

Since at the present time, few Catholic colleges, members of this Association include in their curricula regular courses in sociology, economics, and other social sciences, and the requirements of the time necessitate the special study of social questions, we urge that the College Department recommend all Catholic colleges to initiate courses in these subjects.

The College Department desires to express its sense of deepest loss in the death of its first President, the Rev. John Conway, S.J.

The College Department expresses its gratitude to the

Knights of Columbus of Baltimore for the use of their hall during this Convention.

*Resolutions of the Parish School Department*

The Parish School Department expresses great satisfaction at the continued interest and devotion to the cause of Catholic education in our parish school system, and greatly appreciates the spirit of devotedness and self-sacrifice of the teaching orders of Brothers and Sisters and of the large body of lay teachers in our schools.

The harvest is great, the laborers few. This Department therefore urges on pastors and parents the fostering of religious vocations among the rising Catholic generation. For the training of youth for God and country is carrying on the mission of Christ.

We commend highly the efforts being made in various dioceses of the country so to limit the number of pupils in each classroom that the teacher is able to give the pupils that necessary individual attention which the formation of correct habits of study and conduct demands, and which in large classes is practically impossible.

We commend the growing tendency on the part of pastors and principals of Catholic schools to extend the use of their school buildings to social, industrial, and recreational activities, in addition to utilizing them to the full for purely educational purposes.

Recognizing that well-organized normal schools supplemented by opportunities for observation work and practice-teaching are the best guarantee of an efficient teaching body, we give expression to the approval and appreciation by this Department of the systematic and consistent efforts made by the various teaching communities for the professional training of their teachers, and we encourage them to take advantage of every opportunity that will advance and perfect this important feature of Catholic education.

We view with gratification the efforts which the teaching communities are making to meet the professional requirements for teaching in this country, in summer schools, teachers' institutes and systematic progressive studies during the school year.



We recommend that the sanction of academic credits acknowledged by high schools, colleges and universities of the country, be given this meritorious work of our teachers.

It is generally conceded that the most vital factor in the development of the parish school is the priest, and as the growth of the Church in this country depends primarily on the success of Christian education, it is recommended that each pastor be urged to do his utmost in the matter of visitation, examination, and sympathetic encouragement of the institutions under his charge.

Knowing the importance of the various subjects treated by the several papers read at the Catholic Educational conventions, and realizing the fruit which the understanding of these subjects will bear to those concerned in the work of Catholic education, we advise that all our teaching communities urge upon its teachers a familiarity with the proceedings of all our conventions—a familiarity which is begotten only by a careful reading of the Annual Reports.

#### RESOLUTIONS OF THE SEMINARY DEPARTMENT

WHEREAS, Our Holy Father, Pope Benedict XV, notwithstanding the weighty cares of a troubled pontificate, has during the past year displayed his keen interest in the welfare of ecclesiastical seminaries and thereby upheld the tradition of his illustrious predecessors, in establishing the Sacred Congregation of Seminaries and Universities; therefore, be it

*Resolved*, That the Seminary Department of the Catholic Educational Association express its lively gratitude to His Holiness for so evident a proof of his concern for the advancement of ecclesiastical studies and training; and be it further

*Resolved*, That the rectors and faculties of the Seminaries represented in this Association give full assurance to His Holiness of their eagerness to comply with whatever legislation or counsel may proceed from so exalted and authoritative a source.

WHEREAS, Constant experience has shown the necessity of a period of relaxation from scholastic discipline and routine during the summer season, and

WHEREAS, Positive advantages in the development of priestly

vocation normally result from a proper use of the vacation period, and as it is eminently desirable that the dangers and disadvantages of this time be removed or lessened, and its profitableness appreciably and proportionately increased, and

WHEREAS, Divergent ideas and practise render complete uniformity in regulating the manner of life among Seminarians during this time undesirable and impossible; and as there exists no positive legislation in the Canon Law or in Pontifical and Conciliar decrees bearing on the question; therefore be it

*Resolved*, That the Seminary Department of the Catholic Educational Association voice its approval of the custom of granting to clerical students an annual vacation to be spent away from the seminary during the summer season amid the helpful and uplifting influences of a Christian home; and be it further

*Resolved*, That greater insistence be displayed in requiring some useful work on the part of seminarians during this period, such as sermon writing and book analysis; and that they be given opportunity, wherever possible, to take part in social and religious work.

The Seminary Department regrets that seminarians, in many instances, are engaged during the summer months in occupations for hire that do not contribute to the purposes to which they have devoted themselves.

The Department likewise considers it desirable that the status of the seminarians in their respective parishes during the vacation be made more definite by their ecclesiastical superiors. It commends, moreover, efforts which are being made to provide students with opportunities to spend the whole or a part of the summer in surroundings which are conducive to physical up-building after the severe strain of the school year.

#### *Resolutions of the Deaf-Mute Section*

WHEREAS, It has pleased Almighty God to call to their reward, Rev. Michael McCarthy, S.J., Rev. William Singleton, S.J., Sister Antonia, S.N.D., and Sister M. Ursula, S.S.J., zealous apostles in the cause of the deaf;

*Resolved*, That the members of the Catholic Deaf-Mute Conference, resigned to the Divine Will, express sincerest apprecia-

tion of the services rendered by the deceased to the deaf, and give expression of their heartfelt sorrow over the loss of four self-sacrificing workers in the silent world, where the harvest is ripe but the laborers are few.

Moreover, the Conference recommends that, at the earliest opportunity, the Reverend Chaplains of the deaf arrange appropriate memorial services for the deceased and request for them from those under their charge a spiritual bouquet of prayers, Holy Communions and Masses.

*Resolved*, That pastors and teachers of parochial schools be requested to furnish the nearest missionary for the deaf, or the nearest school for the deaf, with names and addresses of deaf children within their respective parishes and schools.

WHEREAS, The object of the organization known as the Ladies of De l'Epee, is to unite in sisterly affection all Catholic deaf ladies; to aid its members materially, morally, intellectually and socially; to establish a fund for the relief of sick members; aims to preserve the Catholic faith of its members; to encourage loyalty to the Church and to the chaplains of the deaf; to further the education of Catholic deaf children;

*Resolved*, That the members of the Catholic Deaf-Mute Conference extend to the Ladies of De l'Epee sincerest encouragement and best wishes for success.

*Resolved*, That while the purely oral method of instruction, if universally successful, would be of special service to Catholic priests in dealing with the deaf, since they must be gifted with hearing and speech and few are familiar with the sign-language, nevertheless, considering results of the purely oral methods during the past decade and more, if we except the case of the semi-mutes, the Catholic Deaf-Mute Conference, while heartily encouraging speech and lip-reading for all who can profit by it, particularly for semi-mutes who have lost their hearing after obtaining some familiarity with speech, declares itself in favor of the Combined Method, which gives to all an opportunity of learning speech and lip-reading, while it concedes to the natural language of the deaf, the sign-language, its proper function in the education of the deaf.

Accordingly, the Catholic Deaf-Mute Conference declares itself in favor of the almost unanimous vote of the educated deaf



of the world as expressed at the International Congress of the Deaf held in Paris in 1912, and with the unanimous vote repeatedly expressed by national and fraternal meetings of the deaf.

#### GREAT AMERICAN BISHOP AND EDUCATOR

The Catholic educational annalist in the United States must record with deep regret the death on August 25, of the Most Reverend John Lancaster Spalding, D.D., Titular Archbishop of Scitopolis, and late Bishop of Peoria, Ill. The prelate passed away after a brief illness at his home in Peoria. He was seventy-six years of age.

John Lancaster Spalding, the son of Richard M. and Mary Lancaster Spalding, was born near Lebanon, Ky., June 2, 1840. His ancestors were among the pioneer settlers of Kentucky, whither they came from Maryland in the latter part of the eighteenth century. They were connected with the ancient Spalding family of England, whose members were among the founders of the Maryland college. His early education was received in St. Mary's College, Lexington, Ky., and St. Joseph's College, Bardstown, Ky. He later entered Mount St. Mary's, Emmitsburg, Md., and Mount St. Mary's, Cincinnati, Ohio. He pursued higher studies for the priesthood at the American College, Louvain, and received the licentiate in sacred theology at the University of Louvain. He was ordained to the priesthood on December 19, 1863. During the following year he studied in Rome, and traveled, chiefly in Germany.

Father Spalding's first assignment was as a curate in the cathedral of Louisville. At his own request he was permitted in 1869 to organize the first parish in the city for colored Catholics. He later became secretary to the bishop and chancellor of the diocese. In order to write the biography of his uncle, the late Most Rev. Martin J. Spalding, D. D., Archbishop of Baltimore, he took up his residence in New York. While there he acted as assistant in St. Michael's Church, and attracted attention as a preacher and writer. He was appointed Bishop of Peoria in 1877, a diocese then having about 45,000 Catholics, seventy-five churches and fifty priests. In his 30 years episcopate Bishop Spalding saw a growth of the faithful to the large

number of 123,500, an expansion in parishes to 211 and an increase in the body of clergy to the number of 200. A severe stroke of paralysis in 1908 obliged him to retire from the active work of his office. He was appointed Titular Archbishop of Scitopolis on October 14, 1908.

Archbishop Spalding was a national figure as prelate, preacher, lecturer, essayist, poet and educator. He was one of the most zealous advocates of the Catholic University and through his efforts the first funds were made available for the erection of the present Caldwell Hall. His facile pen was generously lent to every great Catholic interest, especially education. From it have come essays and treatises on education which are now familiar to every Catholic teacher, and are still read as sources of inspiration and encouragement. Among his notable works were "Life of Archbishop Spalding," "America and Other Poems," "The Poet's Praise," "Education and the Higher Life," "Things of the Mind," "Mean and Ends of Education," and "Thoughts and Theories of Life and Education."

#### NATIONAL EDUCATION ASSOCIATION

The following is the report of the committee on resolutions of the National Education Association, adopted at the New York meeting, July 7, 1916:

*Resolved*, That the National Education Association expresses its appreciation of the measures taken by the committee of arrangements to insure the success of this meeting. The large advance enrollment, the greatest in the history of the association, the provision of satisfactory rooms for holding the various meetings of departments, the organization of information for the visiting members, the courteous welcome and generous hospitality of officials, teachers, and citizens of all classes, the reliable and informing reports of the public meetings appearing in the public press insure that the New York meeting of 1916 will be remembered as worthy of the metropolis of the nation and as setting a new standard for future meetings.

*Resolved*, That the President of this Association be authorized to name a committee of five active members, of which committee the president of the Association shall be a member, to request the President of the United States to appoint a

commission to investigate and report upon the condition of the woman on the farm and of the rural home of the United States.

*Resolved*, That the National Education Association endorses the cooperative movement for the promotion of citizenship education inaugurated by the Bureau of Naturalization of the Department of Labor.

*Resolved*, That the National Education Association urges upon the Congress of the United States the appropriation of fifty thousand dollars to be administered through the United States Bureau of Education for the purpose of disseminating information as to the methods, standards, and established practices in the education of immigrants, and in stimulating the extension of the necessary educational facilities looking to the Americanization of the foreign-born or alien residents of this country.

*Resolved*, That the National Education Association again declares its belief in equal suffrage for men and women and urges upon its members the support of such measures as will hasten the consummation of this end.

*Resolved*, That the National Education Association calls the attention of the American people to the fact that teaching is a profession demanding for its successful practice a technical training that will put the teacher in possession of professional standards; that these professional standards can be maintained only by the employment of superintendents, supervisors, and teachers who have unquestioned professional qualifications for their work; that the members of the teaching profession can have and serve but one client, the public; that the public, therefore, owes a duty to itself and the members of the profession to see to it that only professional considerations enter into the employment, retention and dismissal of teachers. The Association believes that the public can elevate and strengthen the professional status of teachers and thereby serve itself by securing legislation that shall embody the following provisions:

1. The powers and duties of superintendents of schools should receive definition by legislative enactment. Definite professional qualifications should be required of all appointees to office. The term of the superintendent of schools should be not less than three years; the power of nominating all teachers and



members of the educational staff should be given the superintendent.

2. The tenure of office of teachers should, after a probationary period, be permanent. Removal should be possible only for inefficiency, immorality or grievous neglect of duty. Salaries should be fixed so as to insure to teachers a standard of living in keeping with the professional demands made upon them. Retiring allowances or pensions should be provided either by state, or local action.

*Resolved*, That the National Education Association gives expression again to the consciousness that the school is an institution developed by society to conserve the well-being of humanity, and that on this solid foundation all subordinate aims and uses of the school should be made to rest. Assembled as it is in a time of world-wide disturbance, doubt, and uncertainty, and of consequent national concern, the Association affirms its unswerving adherence to the unchanging principles of justice between persons and between nations; it affirms its belief that the instruction in the school should tend to furnish the mind with the knowledge of the arts and sciences on which the prosperity of the nations rest and to incline the will of men and nations toward acts of peace; it declares its devotion to America and American ideals and recognizes the priority of the claims of our beloved country on our property, our minds, our hearts, and our lives. It records its conviction that the true policy to be followed both by the school and by the nation which it serves, is to keep the American public school free from sectarian interference, partisan politics, and disputed public policies, that it may remain unimpaired in its power to serve the whole people. While it recognizes that the community, or the state, may introduce such elements of military training into the schools as may seem wise and prudent, yet it believes that such training should be strictly educational in its aim and organization, and that military ends should not be permitted to pervert the educational purposes and practices of the school.

PATRICK J. MCCORMICK.

## REVIEWS AND NOTICES

**Teaching Literature in the Grammar Grades and High School**, by Emma Miller Bolenius, A.M., formerly Instructor in English Central Commercial and Manual Training High School, Newark, N. J. Boston: Houghton Mifflin & Co., 1915, pp. xv+337.

Probably few subjects in the curriculum present to the teacher more difficulties than English. At first sight the reason for this does not appear. English is the native tongue of the children and the native tongue of the teacher. Books are not dear, particularly English classics, and there are usually abundant library facilities, if not in the schools in the immediate neighborhood, nevertheless the shortcomings of the pupils in English are many and grave. Multitudes of children who have passed through the grammar grades and many who have passed through the high school are found unable to express themselves clearly or elegantly and it is the exception to find one who can set down in writing, in good vigorous English, their thoughts on any subject. The blame for all this is frequently laid at the door of the English teacher. The teaching of literature in the higher grades and in the high school might be supposed to remedy this condition in some measure, for if a deep interest is aroused in good literature it may be expected that the pupils will gradually learn from their loved models the art of expression. But how is this literature to be taught? Is the teacher to do all the work and simply seek to arouse enthusiasm for his interpretation of the literary selections chosen for study? This method was indeed employed and brought much criticism upon the devoted head of the English teacher, whereupon the opposite method was employed and the teacher endeavored to make the pupils analyze and dissect a literary masterpiece until nothing but shreds and patches was left. Professor Cubberley in his introduction to the present work assures the reader that the author has successfully combined both of these methods. "The present volume is an attempt, and it seems to be an unusually successful one, to strike a golden mean between the two methods in the teaching of English Literature previously described, and to reconcile the two attitudes towards the work. It combines in one cover the three most important things in a teacher's equipment:

Knowledge of the subject matter, in this case Literature; Methods for imparting the subject matter to the class; and suggestions for humanizing the study of literature and for correlating it with the lives of boys and girls. The book should prove of great value not only to actual teachers of literature in the grades and in the high school but also to those in process of training for such work."

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**General History of Western Nations**—From 5000 B. C. to 1900 A. D., by Emil Reich. London, MacMillan & Co., Vol. I, pp. xviii + 485; Vol. II, pp. x + 497.

It is to be hoped that the death of Dr. Reich, which all scholars will deplore, may not interrupt the publication of his *General History*, the first two volumes of which are here presented. The aim of their author was "to do for the history of the Western Nations what Bichat did for Anatomy, Bopp and Pott for Linguistics, or Savigny for Roman Law . . . to write the 'General Part' of History." The two volumes now before us treat (1) of the method of history; (2) of the great inland empires of Egypt, Assyria, Babylon, the Hittites, etc.; (3) of the border nations called the Hebrews, the Phoenicians and the Archaic Hellenes; (4) the historic Greeks; (5) the Romans. The third volume was to treat of the rise of Christianity and further volumes were to bring the story of the Western Nations to the end of the nineteenth century. Inasmuch as the material for the subsequent volumes is all ready, their publication should not be very difficult. Meanwhile it is difficult to speak in detail of the volumes before us. We learn from the Preface that "the present work is the result of twenty-seven years' of study of the literary and monumental sources of history and of the close observation and analysis *in loco*, of twenty different types of contemporary civilization" and we can well believe the truth of this statement; there is ample internal evidence to show that much industry, patience and careful research have gone to the making of Dr. Reich's volumes. While there is a good deal in the author's views on the method and scope of history that is thoughtful and suggestive yet we venture to think that some, at least, of the opinions he advances on this subject will be received with a certain reserve or qualification. Dr. Reich, although never intentionally prejudiced or unfair, has



in more than one instance adopted an unsympathetic attitude towards the Catholic Church and the Jesuits, which is much to be regretted. A "General Bibliography of History" is appended as judicious in its omissions as it is useful in its entries. A full and accurate index completes the work in which the part of the publisher has been admirably done.

PASCHAL ROBINSON.

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**Psychology of High-School Subjects**, by C. H. Judd, Director of the School of Education of the University of Chicago. New York: Ginn & Co., 1915, pp. ix + 515.

The particular merit of this volume consists in the fact that the author has presented the psychological aspect of high-school subjects, which is too often neglected, in a manner that is very rich and full in suggestion and yet non-technical. As the author states in his preface "Education is now put on a broad, objective foundation and that personal views are soon to be set aside in favor of more general and well-established principles." This unifying tendency makes for solidity and efficiency in all phases of the complex problem of education. Nowhere is its potent influence to effect such rich results as in that division of the field where the most generally accepted principles of psychology have not found as yet sufficient application, viz., that of properly correlating the needs and the mental processes of the high-school student. Not a few of our teachers engaged in the work of this important epoch of student-life are of the opinion that academic specialization alone is needed. This being their view, it follows that all possible attainments depend solely upon the completeness of an instructor's knowledge of the subject or subjects he teaches. To such as these, therefore, "it is distracting and irrelevant to spend time on the study of mental processes." "Fortunately," to quote Dr. Judd again, "there are forces, social and otherwise, which are making necessary a careful study of the mental processes of high-school students." The sudden enrichment of our curricula, the urgent demand for efficiency and economy together with many other forces are "compelling a movement in the direction of the study of educational problems by psychological methods."

A perusal of this volume will show how admirably the author has succeeded in offering to high-school teachers many salient

points and lines of thought, most helpful in their personal and common interests. The volume will be "a source of large satisfaction to the author" as he hopes and not only to him but to all who have as a goal the unity of educational institutions, aims and methods. The chapters devoted to the development of the psychological principles basic to an understanding of the concepts of space and number, history and the science of study are especially well done. A final chapter gathers up the conclusions of the different lines of inquiry touched upon in the previous chapters and states them as principles helpful in the solution of the general problem of secondary education.

Except for a few false historical statements, such as we find on page 162, concerning the teaching of the vernacular, and on page 403, concerning discipline, the subject-matter is correct and has been presented from a proper angle. The author is to be praised for his success in making his claims real and vital. The teachers of our normal schools and of the pedagogical departments of our universities, who desire to give prospective high-school teachers the correct point of view and one that will assist them in their endeavors, will find this volume an indispensable aid. The bibliographical references and the topical index increase the value of the book for the teacher in service as well as for the teacher in training.

LEO L. McVAY.

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**John Bannister Tabb, *The Priest-poet*, by M. S. Pine.** Published for Georgetown Visitation Convent, Washington, D. C. Baltimore: Munder-Thomsen Press, 1915, pp. 156, price \$1.00.

Once more the pen of M. S. Pine presents to lovers of the high and artistic in literature, a volume of enduring interest. Its pages are not only a life-like portrayal of America's greatest priest-poet, Father Tabb, but an excellent example of literary delicacy and diction as well. The warmth and its consequent appealing force, which enlivens this volume, is ample evidence of the author's fitness for the task she has so willingly undertaken and so effectively accomplished.

The life work of "Father Tabb" can be described with no finer fidelity nor with more life-like accuracy than that which has been employed by the Author, in the opening lines of Chapter IX.

"Father Tabb's sacred poems are gems of the sanctuary. They are peculiarly the treasures of the Church; they are stately with her majestic dogmas; tender and pathetic with her mysteries of love and joy and sorrow; glowing with her beautiful ritual and the splendor of her Feasts: her moral code, the repentance of the sinner, the mystical union of the soul with God, and above all, the divine lessons of the Master drawn from parable and miracle and doctrine, minister in turn light and comfort to our hearts, and exquisite pleasure to our minds under these brief poetic creations, 'imparted,' no doubt, many of them, in the very presence of the Master. Indeed there is scarcely a poem which has not for us this embassy of sweetness, uplift, of comfort; even the playful fancies in lighter vein bring a smile to the lips, but a deeper smile to the heart.

"The assertion has been ventured that his diamonds of verse were more prized in England than in the country that gave them birth; but for my part I would not so wrong the American mind as to believe it. Yet now that the hand which wrought such unique gems is stilled in death—and not one other to hold out such a casket for centuries perhaps—let us not leave these priceless treasures to lie on dusty shelves. Let us love and study them and lead others to penetrate their beauty; let us hold them in reverence for their spiritual and educative power. For, indeed, all the truth that Father Tabb teaches does not lie open on the surface; often beneath his inspired words are little crypts of thought-symbol into which we must descend without torches of love and intelligence if we would pierce the depth of the wisdom and beauty hidden there." These the closing lines of Chapter VIII speak not only in behalf of Tabb as a poet worthy of study by the students of America but as well for this excellent treatise, which is a key to his spirit and poetical beauty. No student of literature can afford to be without it.

The last chapter gives an additional urgent motive for the wide circulation of this charming volume, viz., to create to the memory of Father Tabb, a memorial in the form of a scholarship for clerical students at the institution, so dear to his heart, so embalmed with his presence for thirty years as professor, priest and poet, St. Charles College.

LEO L. McVAY.



**The Motivation of School Work**, by H. B. Wilson, Superintendent of Schools, Topeka, Kans., and G. M. Wilson, Professor of Agricultural Education and Director of Summer Session, Iowa State College of Agriculture and Mechanic Arts. Boston: Houghton, Mifflin & Co., 1916, pp. ix+265.

Hypothesis and theory precede by a varying interval practical applications of any doctrine in any field of science. The field of education offers no exception to this generalization. It is natural to expect therefore that more or less clearly recognized theory in education may be found without the corresponding embodiment of the theory in the actual practice of the school-room. A better illustration of this situation could scarcely be found than the theory of motivation in the schools of today. It would be difficult to find any one whose opinion would have the least value to support the practice of memoriter work conducted by pure voluntary attention. That the pupil can learn a certain number of facts in this way and that he can so arrange them that he may be able to find them when needed would at once be conceded. But such an accumulation of knowledge is not regarded as a valuable asset today. Any knowledge to be of value to the pupil must be assimilated by him. It must lose its individual outlines and be incorporated in the vital structures of knowledge and this is seldom or never done without interest or non-voluntary attention. Of course it is well to train the will, but it should be trained in its own proper field. In its relations to the intellect it has two functions to perform, first to hold and sustain the attention in a given direction while interest is being developed, and secondly to shift attention from topic to topic as occasion may require. The book before us is an attempt to help the teachers reduce this theory to practice. Any work that can accomplish even in small measure the aim which these authors set themselves is destined to accomplish good in the rank and file of the teaching profession. Naturally, many will not agree with the authors in selection of motives, nor in the judgment of the relative value of the various motives proposed. But something is gained by pointing out the possibility of awakening and sustaining interest in the actual conduct of lessons in the various departments of school work.

THOMAS EDWARD SHIELDS.

**The Psychology of the Common Branches**, by Frank Nugent Freeman, Ph.D., Assistant Professor of Educational Psychology, University of Chicago. Boston: Houghton, Mifflin & Co., 1916, pp. viii+275.

Ellwood P. Cubberley says of this volume that it "is a very interesting as well as a very successful attempt to apply the knowledge which we have recently accumulated in the scientific applications of psychology to the concrete problems of instruction in the elementary school. It is neither a scientific treatise on psychology nor a book of special methods, though embracing something of the content of each. Instead, the present volume occupies the field lying between the two, being a presentation of the psychological principles underlying the most effective instruction in the commonly recognized subjects of the elementary school curriculum. Text-books on general and even applied psychology almost of necessity deal with the fundamental principles and generalizations of the science and the applications are usually so remote from the practical problems of the teachers that the application to classroom procedure is seldom made. On the other hand, our books on general and special methods, while often very helpful and suggestive in their way, tend nevertheless to confine their attention to school-room devices and general pedagogical principles, and do not serve to develop in the teacher any tendency to seek out or formulate the reasons for the special methods which are being followed. Between these two extremes, psychology on the one hand and special or general methods on the other, lie two new fields in applied psychology—genetic psychology, which attempts to organize psychological knowledge, in terms of mental evolution, and the psychology of the process of learning to write, read, spell, calculate, etc. Genetic psychology lies nearer to the pure psychology end and the psychology of learning lies nearer to the methods end."

There is need of much work in the field chosen by the author of this treatise. Education is slowly passing out of the empirical stage into the scientific stage, but the transition will not be completed without much labor on the part of the teachers and much help and inspiration from those who have devoted themselves to particular departments of psychology.

THOMAS EDWARD SHIELDS.

During the month four additional volumes of the Cleveland Survey have issued from the press. In style and attractiveness they match the volumes that have preceded.

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**The Metal Trades**, by R. R. Lutz, Cleveland, Ohio, the Survey Committee of the Cleveland Committee, 1916. Pp. 130.  
Dean of the College of Education, State University of Iowa.

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**The Teaching Staff**, by Walter A. Jessup. Pp. 114.

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**The School and the Immigrant**, by Herbert Adolphus Miller, Professor of Sociology, Oberlin College. Pp. 102.

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**The Building Trades**, by Frank L. Shaw. Pp. 107.

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**The Printing Trades**, by Frank L. Shaw. Pp. 95.

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**Fourteen Eucharistic Tridua**, Based on Biblical Topics for Catechists and Lay People by Lambert Nolle, O.S.B. St. Louis: B. Herder, 1915, pp. 258, cloth \$1.00.

The author of this little volume is already well and favorably known to all readers of the REVIEW and, in fact, to English speaking Catholics throughout the world. A simple, direct style characterizes all his writing. His wide acquaintance with Catholic Doctrine and with the Sacred Scriptures gives an assurance to the Catholic who turns to Father Nolle for guidance along the ways that lead to perfection. The theme of the present volume is sufficiently clear in its title.

THOMAS EDWARD SHIELDS.



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## PRIMARY METHODS IN MUSIC

### I

Of late years there has been an awakening on the part of Catholic educators to the value of music in the formation of character, and there is reason to hope that in a short time we may see music restored to its ancient place in the field of Catholic education, a place left vacant since the Middle Ages.

Meanwhile, if the growing demand for school music is to be met in a constructive spirit and if our teachers are to pick their way intelligently among the lures set before them by eager publishers, we must lift the discussion above the relative merits of this set of text-books or that, and deal with the psychological principles involved in the study of music.

As a preliminary, therefore, to a future discussion of primary methods, I should like to consider the real significance of music in the field of education and the position it has held down the ages in the mind of the Church.

What is the function of music in the education of the child? Is it merely an accomplishment, something ornamental applied from without? If it is this and nothing more, it is unworthy of a place in the curriculum and should be laid aside as a fad. Or can we treat it, as is so often done in practice, as a mere diversion between two serious studies, a rest and relaxation? If it is only this, we can dismiss it in favor of physical training or replace it to advantage by a run in the garden. Were music nothing more than an ornament or a diversion, I should say: Drop it at once from the curriculum.

The point of view of a good many teachers toward music reminds me of a story I once heard of two farmers and their apple trees. Each one wanted a good crop of apples, but one of them set to work digging, fertilizing, pruning and spraying, and then waited

for the rays of the sun and the rain from heaven to produce the crop. The other farmer wanted something showy, and wanted it at once. He did not know how to prune and did not want the trouble of digging and fertilizing, but he did want fruit. So he bought a barrel of fine red apples and tied one to each branch of his tree.

I often think of these two farmers when I see the methods of teaching music that prevail in many of our schools. Much of the teaching has been a case of tying very big red apples on very small and barren branches. We hear our pupils singing a number of little songs but knowing nothing whatever about *music*. The songs have not grown on those little branches; they are not a musical expression of the child's own thought; they have been artificially attached—drilled into them by imitation. Now such teaching is, in my judgment, a waste of time and a total misconception of the part that music should play in the education of the child, of its psychological value, its cultural value, its mental value.

What, then, is the true place of music? (I am not considering now its religious aspect, its place in the formation of a Catholic child, but merely its place in the formation of any child, Catholic, Protestant or Pagan.) Its function is this: In our general plan of study we are trying to convey certain ideas and impressions to the developing child. These impressions must be made living realities. An abstract intellectual concept means nothing to a little child. The idea must be brought home to his imagination, must reach his emotions, and, when it has become his, he must find some way of giving it expression. Now, in this complete cycle of impression and expression, which is so necessary, we have, as perhaps the most powerful and direct means of expression—*music*. It can be made the ally of the teacher in almost every branch of study if she uses it to throw new light and meaning into the thoughts and ideals she is seeking to convey. When used in this way, music is not merely ornamental but structural.

It is unnecessary for me to quote the many familiar instances of the power of music on crowds, nor the well-known fact that troops can march to music for far greater distances than without its aid. It is a striking example of this fact that the Russian army today, in sending its troops to the front, has sent corps of enlisted musicians with every regiment, and the number of these

musicians is said to be more than double the entire standing army of the United States. Evidently they are maintained, not for aesthetic purposes, but for efficiency.

But these examples touch only on the physical stimulus of music. What is more to the point is its direct effect upon the powers of thought and volition, so much so that Plato, the pagan philosopher, gave it as his opinion that "when modes of music change, the laws of the state change with them." So firmly did Plato believe in the direct effect of music on character, that he made strict rules as to the kind of music that was to be allowed within the hearing of the young citizens of the republic. Two styles only were to be retained, those which made for courage and valor in war, and those which made for patience and self-control in peace—in a word, for the civic virtues. He used music as a direct instrument to educate the young to the type of character he considered desirable in an ideal citizen. That was a sound use of music. Indeed, he applied his principles so literally that he gave out a musical *Index Expurgatorius*, and placed upon this *Index* two musical scales, which were prohibited as being, on the one hand, intoxicating, and on the other enervating. The scale that most closely resembles our modern major scale he considered too sensuous for the ears of these young pagans!

This was the action of the pagan philosopher in his zeal for the good of the state. He had grasped the principle which many of us have lost sight of today, that music cannot remain a superficial stimulus, but must penetrate to the very springs of character because, in his own words, "rhythm and harmony find their way into the inner places of the soul upon which they mightily fasten."

Music, then, is not ornamental, but functional. It is a mighty power of expression, and, being so powerful, its force may be used for good or for evil; it can never remain negative or colorless. If undirected and untrained, this power will sink below the level of the mind into mere sensation; but, if properly directed, it can lift the mind above its own level. For instance, when we stand before a great masterpiece of painting or sculpture, or listen to a great symphony, our mediocre mind takes part in the creative thought of the artist, and we share by appreciation and understanding in a work which we ourselves could never have created. Thus, in a true sense, we are lifted above our own individual capacities.



When, therefore, we propose to put this great power of music within the reach of our children, we must safeguard its use with at least the same care as did the pagan philosopher, that the thought and its expression may coincide, or that at least they may not contradict one another. And with far more reason than he, for whereas Plato educated to form ideal citizens for the state, we educate to form ideal citizens for heaven. If he wanted courage, we want fortitude. If he wanted self-control, we want self-elimination. If he wanted the virtues, we want the gifts of the Holy Ghost—all those deep and subtle simplicities of God.

The function of music has never been defined more beautifully and concisely than by that great Pontiff, Pope Pius X: "*Vivificare et fecundare.*" Music was to give life and efficacy to *thought*. Here we have a sound educational principle. In all vocal music we have two elements, the words and the music. The words are addressed to the intellectual part of the soul; the music to the emotional part. Now, the combination of these two elements is a normal one when music—the emotional part—heightens the effect of the words; brings out their meaning, in short, "gives life and efficacy to the thought." The combination is an abnormal one when the emotional side is developed to its full capacity at the *expense* of the thought.

In the Middle Ages, when art was exclusively the servant of religion, this sound balance was maintained with a perfection which sprang from religious conviction, superimposed upon artistic conviction. But, with the ascendancy of secular music in the fifteenth century, there came about a gradual lowering of the standard. Composers began to write music to show off the voices of popular singers, rather than to bring out the meaning of the words. Display became the rule rather than interpretation. Absurd repetition of words resulted, phrases were distorted, the sense was sacrificed.

Let me give a single illustration of the use of words, regardless of any thought or feeling. I will take the Gloria from the Mass popularly known as Mozart's Twelfth, as it is sung by the leading voice, the soprano. The dashes on the printed page represent a musical interlude in the original:

"Glory to God in the highest,—in the highest—to God glory—to God Glory—to God glory, glory to God in the highest, to God in the highest, to God in the highest, to God in the highest,—to God

in the highest—and on earth peace,—peace to men, and on earth peace—peace,—peace to men—of good, good—will—will—of good, good will, of good, good, good will—of good will, of good, good, good will,—of good will,—of good will,—of good will.—We praise, we bless,—we adore,—we glorify,—we give thanks to thee for thy great glory, for thy great glory, for thy great glory, for thy great glory,—thy glory,—thy glory,—O Lord God, God, heavenly King, God the Father Almighty,—O God the Son—only begotten—Jesus Christ; O Lord God, Lamb of God, Son of the Father—Son of the Father,—Son of the Father, Son of the Father,—O Lord God, Lamb of God, Son of the Father,—O Lord God, Lamb of God, Son of the Father, Son of the Father,—who takest, who takest away the sins of the world, have mercy, have mercy, have mercy on us,—who takest away, who takest away the sins of the world, receive our prayer, our prayer, our prayer, our prayer, our prayer,—who sittest, who sittest at the right hand of the Father, have mercy, have mercy on us,—have mercy, have mercy on us,—For thou only art holy, thou only art the Lord,—only art the highest, Jesus Christ.—For thou only art holy—thou only, thou only art the highest,—thou only, thou only art the highest, Jesus Christ,—Jesus Christ.—For thou only,—thou only art holy, thou only art highest—Jesus Christ, Jesus Christ.—For thou only, thou only art highest, Jesus Christ, Jesus Christ, Jesus Christ.—For thou only art holy, thou only art the Lord—thou only art highest, Jesus Christ.—For thou only art holy, thou only, only art holy, thou only, only art the Lord.—For thou only art holy, thou only art the Lord,—thou only art holy, thou only art the Lord, only art highest. For thou only, thou only art holy—thou art the Lord,—thou art highest, thou only art highest, Jesus Christ, Jesus Christ.—For thou only,—thou only art highest,—Jesus Christ, Jesus Christ.—For thou only, thou only art highest—Jesus Christ,—Jesus, Jesus Christ,—Jesus—Christ.—With the Holy Ghost,—in the glory of God the Father. Amen. Amen. With the Holy Ghost, in the glory of God the Father. Amen, Amen.—Amen, Amen.—With the Holy Ghost, in the glory of God the Father, Amen, in the glory of God the Father.—Amen.—Amen—Amen—Amen, amen, amen, amen.—With the Holy Ghost, in the glory of God the Father, Amen. With the Holy Ghost, in the glory of God, the Father, Amen, Amen, Amen. With the Holy Ghost, in the glory of God the Father, Amen,

amen, amen, amen.—With the Holy Ghost,—With the Holy Ghost, with the Holy Ghost, with the Holy Ghost, in the glory of God the Father, of God the Father, Amen, amen, amen, amen, amen, amen.—With the Holy Ghost, in the glory of God the Father, Amen, amen, amen,—in the glory of God the Father, Amen, Amen,—of God the Father, Amen; in the glory of God the Father, Amen; in the glory of God the Father, Amen;—of God the Father, Amen. With the Holy Ghost, in the glory of God the Father, Amen, amen;—of God the Father, Amen;—of God the Father, Amen, amen, amen, amen, amen, amen.”

This is not a burlesque. It is not even an extreme case. It is a type and gives a fair example of the complete subordination of the thought to the independent exigencies of the music which characterized that period. If Mozart wrote the Mass—and the fact has been questioned—he wrote it to suit the demands of his time. He, himself, was too fine an artist to approve in principle of such an abuse, and it is a commentary on the debased state of Church music to find that Mozart had far more respect for the dramatic value of a word when writing for the stage than when writing for the Church.

Even more grotesque than the senseless repetition of words in the Mozart Gloria is the inversion which occurred to a young Italian composer of the same period. Wishing to produce a striking musical effect in the Credo, he made one voice sing “*Genitum non factus*,” while another responded “*Factus non genitum*.”

Examples such as these might easily be multiplied. They show us to what extremes a false principle can be carried. When the words of the Liturgy of the Church are thus travestied, the result is almost blasphemous, but even words less sacred have a right, as it were, to reverent treatment. The simplest words that are worth singing at all may demand an expression that interprets rather than distorts their meaning. It is *always* illegitimate to use the mere sound of a word as a basis on which to build up a structure of feeling minus thought.

If secular music first trod the downward part of artistic depravity and led the Church into temptation, secular music, on the other hand, has led the way to reform. Wagner appeared in the last century as prophet, insisting, in spite of ridicule and a vitiated public taste, that if opera were to take its place as an art,



it could only be through a return to the normal relation between words and music. Whatever we may think of Wagner's own music as exemplifying this principle, we must all admit his success in effectually reasserting the principle itself, so much so that no composer of secular music today would be bold enough to write in defiance of its laws.

Fortunately, the Church, too, has had her prophet—some decades later, it is true—in that sound musician and true artist, Pope Pius X. In his great encyclical on the restoration of Church music, His Holiness was announcing no original ideas of his own. He was reiterating the eternal principles upon which the Church has always based her use of the arts, those principles which she has applied from the beginning in her formation of human society.

The Church's attitude toward music, as toward all the arts, is dogmatic. Her use of art has ever been that of a symbolic code. Form was used merely as a vehicle of spiritual meaning. The Church has never regarded a statue as merely intended to give momentary pleasure to the eye, or music as merely intended to give momentary pleasure to the ear. In the Church's plan—and we see it carried out to each final detail in medieval art—every form clothes a thought; indeed one could almost say that the thought works within the material and fashions it, so that there is in it something akin to a soul. This was the use the Church made of the arts. They had a teaching function, not to be exchanged for any mere emotional effect. She sought their aid to instill into her children, not a passing sentiment, but a solid devotion which lies in the will and is based upon a full mental grasp of the truths and mysteries of religion. Ideas came first. Secondly came their emotional enhancement. Never would the Church tolerate the substitution of sensation in place of thought—of sentiment in place of dogma.

And so her liturgy is an endless symbolism, teaching us to see beneath the material fact a spiritual meaning. The symbolism of art throws light on the symbolism of the Church, and *vice versa*. Indeed, both are manifestations of the same genius. The Liturgy—the official voice of the Church—conveys to all the people, through the cycle of the year, both the deposit of dogma and the deposit of tradition. Those words, drawn from the inspired Scriptures, from the Fathers of the Church, from its Saints, its Doctors and its Martyrs, bring down within the reach of each and

every one of us all that will aid us in understanding the mind of the Church and lifting us up to her virtues. We receive, as it were, the fragrance of all the flowers that have ever bloomed on the path to Paradise. By appreciation we share in these masterpieces of sanctity, which we, alas, poor bunglers, could never have created.

In order to add efficacy to those sublime words, the Church has called to her aid everything that can heighten their effect and bring home their message to the minds and wills of her children. Thus, she has made use of music and has, indeed, created, what we might call, an official music of her own in the sense in which the Liturgy is her official voice. Sometimes this music of hers is scarcely more than an artistic and beautiful declamation of the words, with a slight inflection at the beginning and end of the phrases, as in her Psalmody. At other times, she bursts forth into almost pure song, and trusts to the music to supply the inner sense of her thought, as, for instance, in the Alleluias, where the word remains unchanged from season to season, but the melody varies according to the character of the feast, becoming jubilant or mournful, pensive or tender, as best brings out its particular mood.

This official music varies, not only in character, but in form, from the simple enunciation of the words on a monotone in the Office for the Dead to the most ecstatic bursts of pure melody which break forth in the Responsoria between the Scriptural lessons. Yet, in all this variation, it is a striking fact that the Church's official music never goes beyond its rightful sphere, namely: "*Vivificare et fecundare*." It gives life and efficacy to the words, but never offers an emotional substitute in their place.

Art and music served a single purpose, to illustrate and even dramatize the words. The eye was appealed to no less than the ear, for the liturgical setting of the prayers includes gesture and pose as well as words and melody. This bodily prayer is modelled on the actions of our Lord himself, Who, when praying, lifted up His eyes to Heaven, joined His hands, extended and raised them, bowed His head and stretched Himself upon the ground. Many of these ritual movements are prescribed at Mass, not only for the priests and attending ministers, but also for the singers who should take part in the bows and genuflexions, in the kiss of peace, the movements to and fro in the Sanctuary and in the processions.

Thus the Church seeks to reach the soul by every avenue of approach. It is for this, and this alone, that she uses the arts. These, in her eyes, are means of stimulation and her rule is a simple one. The arts must stimulate along the lines of prayer, in religious, not in secular channels.

But, gradually, a false sense of values has asserted itself. Our taste has become vitiated, partly through habit, partly perhaps because of a non-Catholic environment; partly through lack of a sound test by which to correct our personal judgments, and eccentricities of taste. In matters of music we have ceased to think with the mind of the Church. Today, on Christmas morning, we expect to be greeted with strains of pastoral music; on Easter, with a blare of trumpets, as expressive of the spirit of these great feasts. What a meager substitute for the sublime thoughts to which our minds should be lifted by the voice of the Church herself proclaiming in the Introit the mystery of the eternal generation of the Son of God and His con-substantial union with the Father! Could any sensation produced by music alone compare with the words that seem to issue from the very crib on Christmas night: "*Dominus dixit ad me; Filius meus est tu; Ego hodie genuite?*" Or could any fanfare of trumpets and drum equal in dramatic effect that voice from the tomb that cries out on Easter morning: "*Ressurexi et adhuc tecum sum; Alleluia?*"

Yet, incredible as it may seem, very few of our people today look to the words for an aid to devotion. The emotional element has entirely crowded out the intellectual element. The abuse has been carried to such a point that in some of our churches a large part of the Mass is omitted by the singers in order to make room for an undue musical elaboration of the numbers that remain, such as the Kyrie, the Gloria, and the Credo.

The result of this substitution of sensation for thought may well be traced on the character of our Catholic people. The divorce of art from the mind and will and its relegation to the senses have been responsible to some extent for the divorce of piety from sound ethics which we so often notice with astonishment. This could scarcely occur if our people were solidly trained in the thought of the Church. Deliberate sin could indeed exist, but confused notions of right and wrong, of justice and honor and square dealing, could scarcely survive if we were brought from childhood into that close contact with the life and thought of the Church, which is in reality our Catholic birthright.



And so, when Pope Pius X began his restoration of Church music, he based it upon the unassailable ground of a return to the intellectual element in art and of a return to the intellectual element in piety. He wanted a restoration of the true balance between thought and feeling, between words and music.

Why should there be any objection to such an unassailable position? I could suggest many reasons, but I think that they may all be summed up in one: the enemy of the human race. He is quick to see when a movement is likely to lead souls to sanctity and he promptly organizes his attack. He brings to bear his deadliest instruments—human attachment to personal habits and tastes—even when these habits and tastes run counter to the spirit of the Church.

And so there need be no cause for astonishment to find that, among the many reforms instituted for the “renewal of all things in Christ,” the restoration of sacred music has met with the most bitter and violent antagonism.

My purpose, however, is not to plead for a more general conformity with the principles of the *Motu Proprio*. What I want to emphasize is the fact that both in theory and practice the Church has always made use of music as a stimulus to develop her children’s imagination and sentiment along sound lines.

It is a striking fact that when St. Gregory, in the sixth century, gave the liturgy its permanent form, he had in view a cooperation between priest, choir and people. The whole body of the faithful were to take part in the official prayer of the Church. During Mass they were not expected to busy themselves with their private devotions, but to share directly in the great drama of the Redemption. St. Gregory took the material which he found to hand and adapted it to his purpose—the psalms, and the readings from Scripture, as they had been in use in the Synagogue and in the early Church; the musical scales of the Greeks, and the form of the Greek drama. The long solo passages read by the deacons, interrupted by the people with a shout of approval, “*amen*,” or with a cheer, “*alleluia*,” are clearly suggested by the Greek use of the chorus. The Gradual, which today we are so prone to omit, was formerly the most important musical number in the Mass. It was declaimed by a deacon from a dais near the altar, while the people sat and listened to it as to a sermon. A good voice and thorough knowledge of music was considered a necessary

qualification of a deacon, a fact which we can well believe if we try to sing some of these difficult compositions. It may be questioned whether many of the grand opera singers of our day, who draw a salary of \$2,000 a night, could give an adequate performance of one of these melodies, so far has the art of legato singing deteriorated.

Yet this art was highly appreciated in the early centuries, so much so that we frequently find the musical skill of deacons recorded on their tombstones. A quaint Latin epitaph of the fifth century explains that the subject had "so enraptured the faithful by his singing that he had been raised to the Episcopate," which may at first sight seem a singular reason, until we remember that skill in singing these melodies demands not only a grasp of the principles of music but a very real understanding of the spirit of mystical prayer, and we may well assume the singer to have been a man of exceptional sanctity.

Until the end of the Middle Ages these masterpieces of finished art were contrasted with the majesty of a great crowd, the voice of the entire people answering in unison. As an artistic conception it was sublime, but it served a purpose far beyond any mere question of dramatic effect. For the people were taught to take an active part in the liturgical functions, and grew up with a real understanding of the Church's prayer. They were taught, not only the language of her prayers, but the language of her music, and as a result the average peasant in the Middle Ages was more learned in the principles of his religion than are the most highly educated people of our own day, in spite of our many books and our exact system of musical notation.

Today we may enter almost any one of our Catholic schools and find it equipped with every appliance of modern education, yet discover that its pupils are unable to follow the prayers of the Church or take part in the singing of its simplest offices. To them the language of the Church is a dead language, its music is an unknown art.

In the "Dark Ages" the whole people could follow the liturgical prayers and take part in them. How was this accomplished? There was only one way then, as now. It was through the schools. Only through the schools can we bring about such a result today.

As a matter of fact, it is easy and practicable. Not long ago,

a friend took me to hear Mass at a little church of the Greek Catholic rite in Jersey City. It was filled with peasants from Little Russia; on the one side were the women with shawls over their heads, babies in their arms, and little girls clustering about their feet; on the other side, the men and boys. When the priest began to sing Mass, to my amazement he was answered by the entire congregation in superb and devotional music, sung with that conviction and sincerity which is the most sublime musical praise. They knew the Mass, these simple peasants, without the aid of books. They sang it with a beauty of emphasis and correct sense of phrasing that surpassed most of our trained choirs. The devotional quality could not but suggest a violent contrast between the mincing ladies of our American organ galleries, with this touching body of Ruthenian worshippers; the petty jealousies and rivalries that reign in the former, with the sublime notion which the latter held regarding their own function in the Church: "We," sang these poor peasants, "we who mystically represent the seraphim!"

Now if such a result can be obtained with the peasants of Little Russia, why is it not possible with our own people? Are we less intelligent, or are we less willing to give the necessary time to a subject? We have merely lapsed into the inertia of a bad habit once formed, and the time has now come "to tear out and to destroy, to plant and to build up."

JUSTINE WARD.



## THE ULTIMATE AIM OF CHRISTIAN EDUCATION

Man's physical inheritance does not differ in nature or in trend from the inheritance of the higher animals. The differences discernible are only differences of degree. The human infant's instinctive inheritance is insufficient to govern life's processes and to bring the infant securely to man's estate. Human instincts are rudimentary or vestigial, but all there is of them is purely animal and egoistical.

If education could do nothing more than bring about the full development of what is laid down in the child's physical heredity, then the ultimate aim of education would be the highest possible development of man's animal nature—of his greed and lust and self-assertion.

It is, of course, well to secure a full development of man's physical nature. Life is enriched by each addition to the keenness of his senses, by each addition to the strength and agility of his muscles, by each increase in the vigor of his vital processes. The accomplishment of this purpose is a legitimate aim in education so long as it is held in due subordination to the higher aims in life.

That there are educational leaders who seek for the aim of education in man's animal inheritance may be seen by such statements as the following from the pen of Dr. Bobbitt: "The child cannot be moulded to our will. The design laid in heredity is the only one that can be worked out in actuality."<sup>1</sup>

The tendency to seek the ultimate end of education in man's physical inheritance is, in fact, inseparably bound up with the Culture Epoch Theory. Dr. Partridge, in his *Epitome of President Hall's Educational Writings*, says: "The new knowledge of the nature of childhood and youth that the genetic psychology has brought to view shows clearly the educational problem that is before us, and at the same time reveals the chief end and aim and underlying principles of all education. The transmission of knowledge is but a small part of the work.

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<sup>1</sup> Proc. Child Conf. Worcester, 1909, p. 74.

Its great purpose is biological; it is to develop the child normally, to the greatest maturity and sanity. This needs to be said over and over again, for it is the central thought of the new education which is founded upon biology."<sup>2</sup>

A little further on Dr. Partridge adds an illuminating statement concerning the meaning he attaches to biological education: "Biological education demands, as its first principle, that we stand out of the way of nature and allow it to have its own way with the child. It declares that the great need of the whole period of development of the child is to live out each stage, linger in that stage as though it were to be the last. It asks that the child's growth be, for the most part, retarded rather than hastened, in order to give all the nascent stages time to fully ripen. To linger at leisure in each recapitulatory stage so that each individual may experience all the life the race has experienced is the ideal."<sup>3</sup>

We have quoted this passage at some length because the ultimate aim of education therein set forth not only conflicts with the fundamental teachings of Christianity, but because it is equally opposed to the secure findings of biology, for if there is any one truth that stands out more conspicuously than another in the science of embryology it is that nature bends every effort towards preventing the individual from lingering unduly or from functioning at all in any of the ancestral forms through which the race has passed and through the shadows of which the individual must proceed without lingering or halting by the way and without functioning, if he is ever to reach the adult plane. The theory put forth by the author of Genetic Philosophy must, therefore, seek support elsewhere than in the biological sciences. All the knowledge that biology has accumulated concerning the development of the individual and the development of the race negatives the postulates of this school.

The ascendancy of the ethical over the biological elements in man is thus stated by Thomas Huxley in his

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<sup>2</sup> Partridge, *Gen. Phil.* Ed. New York, 1912, p. 100.

<sup>3</sup> *Op. cit.*, p. 115ff.

Essay on Evolution and Ethics: "Man, the animal, in fact, has worked his way to the headship of the sentient world, and has become the superb animal which he is, in virtue of his success in the struggle for existence. The conditions having been of a certain order, man's organization has adjusted itself to them better than that of his competitors in the cosmic strife. In the case of mankind, the self-assertion, the unscrupulous seizing upon all that can be grasped, the tenacious holding of all that can be kept, which constitute the essence of the struggle for existence, have answered. For his successful progress, throughout the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger; his exceptional physical organization; his cunning, his sociability, his curiosity, and his imitativeness; his ruthless and ferocious destructiveness when his anger is aroused by opposition.

✚ "But, in proportion as men have passed from anarchy to social organization, and in proportion as civilization has grown in worth, these deeply ingrained serviceable qualities have become defects. After the manner of successful persons, civilized man would gladly kick down the ladder by which he has climbed. He would be only too pleased to see 'the ape and tiger die.' But they decline to suit his convenience; and the unwelcome intrusion of these boon companions of his hot youth into the ranged existence of civil life adds pains and griefs, innumerable and immeasurably great, to those which the cosmic process necessarily brings on the mere animal. In fact, civilized man brands all these ape and tiger promptings with the name of sins; he punishes many of the acts which flow from them as crimes; and, in extreme cases, he does his best to put an end to the survival of the fittest of former days, by axe and rope.

✚ "I have said that civilized man has reached this point; the assertion is, perhaps too broad and general; I had better put it that ethical man has attained thereto. The science of ethics professes to furnish us with a reasoned rule of life; to tell us what is right action and why it is so. Whatever differences of opinion may exist among experts,



there is a general consensus that the ape and tiger methods of the struggle for existence are not reconcilable with sound ethical principles."<sup>4</sup>

From this statement of the evolution of the human race it is clear that even those who accept man's lowly origin must deny the contention that the highest aim of education is to develop in each individual in succession the ancestral phases of race history. On the contrary, man's ascent to the high plane which he now occupies, is possible only on condition that education successfully combats the development of the distinctively animal traits of his heredity. One of the aims of education must be to secure the death of the "ape and tiger." In a word, education must aim at bringing the flesh into subjection to the spirit. It must aim at bringing conduct under a reasoned rule of life which is not, and never can be, the mere exaltation of animal instinct. The verdict of science, therefore, as summed up by so eminent a protagonist as Prof. Huxley, would seem to be in entire agreement with the claims of the Christian Church, the only difference being that the professor, speaking in the name of science, stops short of a revealed rule of life.

Even those who have lost sight of man's intellectual and spiritual nature, and who regard him as a mere animal, differing from other animals only in the degree in which his brain is developed, may not seek for the ultimate end of education within the bounds of man's physical inheritance. *A fortiori* those who believe in man's high destiny as a child of God and heir to eternal bliss, and who believe that man is the possessor of an intellectual and moral nature which lifts him forever above the plane of mere animal life, must seek the ultimate aim of education in the development of man's higher nature and in the subordination to it of his animal instincts.

This does not mean that man's animal nature is to be neglected or destroyed, for man's intellect together with his social inheritance enables him to secure adjustments of his animal nature to his physical environment which

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<sup>4</sup> Huxley, *Evo. & Eth.* New York, 1894, p. 50ff.

are superior to anything which could be achieved by any development whatsoever of his animal instincts. This triumph of the spirit over the flesh is not to be achieved with ease or facility and were the individual left to his own devices, he would probably not succeed to any great extent in enthroning his higher nature over his physical instincts. Indeed, the experience of the race has amply proven that the intelligence, even of the race as a whole, is insufficient for the attainment of this end without the aid of divine revelation and of divine grace.

The problem confronting educators in this respect is not different today from what it was in the days when St. Paul wrote to the Galatians these memorable words: "For you, brethren, have been called unto liberty; only make not liberty an occasion to the flesh, but by charity of the spirit serve one another. For all the law is fulfilled in one word: Thou shalt love thy neighbor as thyself. But if you bite and devour one another; take heed you be not consumed one of another. I say then, walk in the spirit, and you shall not fulfil the lusts of the flesh. For the flesh lusteth against the spirit: and the spirit against the flesh; for these are contrary one to another."<sup>5</sup>

In our endeavor to lift man's spiritual nature into control of his flesh, we should avail ourselves, as far as may be, of nature's guidance and nature's help. It is well, therefore, from the outset to remember that in the long development of animal life upon the earth, nature has ever bent her forces to the suppression of adjustments to environments which were no longer serviceable. Changes in environment constantly tended to render adjustments obsolete and either worthless or injurious to the animal.

In the recapitulation of race history revealed in the development of each animal we find numerous structures atrophied to such an extent as to render them utterly incapable of functioning. In the human infant, in like manner, we find nature constantly at work atrophying and suppressing the ape and tiger promptings which having served a useful purpose in savage life, have ceased

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<sup>5</sup> Gal. V. 13-15.

to be serviceable to civilized man. Education is called upon to second nature's efforts in this direction and to protect the child from experiences which would tend to reinstate and to develop the undesirable and obsolete instincts which still continue to appear, albeit, in rudimentary form, in each human infant. It should be further noted that nature does not destroy the obsolete adjustment by any direct attack, but gradually removes it by substituting a better adjustment. The obsolete structure thus being denied function, gradually atrophies and disappears.

If the educator is to follow nature's leadership, the very last thing he would do is to permit the child to "live out each stage, lingering in that stage as though it were to be the last." The last thing that education should ask is: "That the child's growth, be for the most part, retarded rather than hastened in order to give all the nascent stages time to fully ripen. To linger at leisure in each recapitulatory stage, so that each individual may experience all the life the race has experienced."

From the Christian point of view it is not difficult to exclude a number of aims proposed in the current literature of the subject as the ultimate aims of education. There is no room to doubt that education should not lead man's soul into the bondage of the flesh, nor is there any room to doubt that fatal consequences must result from the indiscriminate development of the child's instincts, and from reinstating in the unfolding mind and heart the savage ways of animal nature and of primitive savage life.

By elimination, we may limit the problem before us, but it still remains a difficult task to define in a positive way the various aims which should be pursued in the educative process, the relationship of these aims to each other, and the various means by which the ultimate aim of Christian education is to be attained. The human intellect, left to its own devices, has in the past frequently blundered in its attempt to solve the many problems involved in this task. For illustrations of this failure, we need only recall the caste system of India; the rigid reinstatement of the past which has, for so long



a time characterized Chinese education; the utter subordination of the individual to the State in Sparta; or the frantic individualism which deluged France with blood in the days of the revolution as the outcome of Rousseau's cry—"Back to nature." And, passing from these extreme examples, very instructive instances of a similar failure may still be found in our midst, not only in schools that are frankly non-Christian, but in so-called Christian schools that still persist in their efforts to build up in the pupil adjustments to environmental conditions which have long since ceased to exist.

In this vitally important matter Jesus Christ did not leave His followers to wander in darkness, nor did He abandon them to the reckless theorizing and experimenting of irresponsible pedagogues. He pointed out the need of divine guidance in this matter and provided for it through revealed truth and through the ministry of His Church. The need of this guidance He proclaimed to His followers as a self-evident truth. "And He spoke to them a similitude; can the blind lead the blind? Do not they both fall into the ditch?"<sup>6</sup> And again, "As the Father hath sent Me, I also send you."<sup>7</sup> The same thought is echoed by St. Paul: "And how shall they preach unless they be sent, as it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things."<sup>8</sup>

Even at the end of His ministry Jesus proclaimed that there were many truths which His followers were not then prepared to receive, but He did not leave them in doubt concerning the ultimate aim that must animate all human striving: "And calling the multitude together with his disciples he said to them: If any man will follow Me, let him deny himself, take up his cross and follow Me. For whosoever shall save his life will lose it: and whosoever shall lose his life for My sake and the gospel shall save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul."<sup>9</sup> To the

<sup>6</sup> Luke VI, 39.

<sup>7</sup> John XX, 21.

<sup>8</sup> Rom. X, 15.

<sup>9</sup> Mark VIII, 34-37.

Christian these words of the Master are a sufficient refutation of the findings of the Culture Epoch Theory and of the teaching of all those who would seek the end of education within the bounds of man's animal inheritance. On the other hand, no clearer positive formulation of the ultimate end of education has ever been given to man than that contained in these words of the Master: "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul.* This is the greatest and the first commandment. And the second is like unto this: *Thou shalt love thy neighbor as thyself.* On these two commandments dependeth the whole law and the prophets."<sup>10</sup>

The Church, in the faithful discharge of her divine commission, has ever held up before her children, clear-cut, definite ideals of life which must give direction to the unceasing endeavors of all who would be saved. To help the little ones entrusted to their care to attain these ideals is the only aim which the Church has ever permitted to those who teach in her name. So much importance does the Church attach to the functioning of these ideals that she has not contented herself with their mere verbal formulation. She has ever held up concrete models for the imitation of all who strive to attain the higher levels of the spiritual life under her guidance and inspiration. The life of Jesus Christ on earth is the concrete ideal towards which all must strive. To aid her children in understanding this Model, the Church has lifted to her altars multitudes of saints, each of whom exhibits in his life and actions some trait or characteristic of the ultimate Model of perfection.

With such definite ideals, and with no less definite means for their attainment, it was, of course, to be expected that the Church in her educational system would achieve noteworthy results. These results are, in fact, the sum total of Christian civilization. The Greek, who in the pride of his intellect relegated his wife to obscurity and lifted the hetaerae to the position of honor, the Greek who felt no shame in the most unnatural practices, and

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<sup>10</sup> Matt. XXII, 37-39.

who caused his own children to be sent to death when they did not happen to please his fancy, was led by the Church to embrace the sweet yoke of the Gospel, to abandon his immoral ways, to lift woman to a place of dignity by his side, to respect the individuality of the child and the right to life of the unborn babe. And the Roman was taught by her that gentleness, mercy, love and purity were forces more potent than armed legions. The wild nomadic tribes that swept down over Europe, leaving death and destruction in their wake, were tamed by her teaching and gradually led into the ways of peace. From these crude materials the Church built up the institutions and the monuments of Christian civilization which have blessed the world in so many ways.

If the world today is drifting back towards pagan ideals and towards the practices of savage life, the cause may be found in the assumption of the control of education by human agencies that refuse to follow the ideals set up by Jesus Christ and maintained by His Church. Human intellect, in its pride, refuses the light from above and the authority from on high which had led to such triumphs by establishing for man's guidance the correct ultimate aim of the education which formed him. At the present time, outside the Church, each educational leader in the midst of darkness and confusion is seeking to determine by the light of his own unaided intelligence the ultimate aim which should control the educative process.

Translating the language of the Church into the language of modern educational philosophy, it may be stated that *the unchanging aim of Christian education is, and always has been, to put the pupil into possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day.*

To prevent misunderstandings, it may be well to examine a little more closely some of the things implied in this formulation of the ultimate aim of Christian education. At the outset, it may be well to call attention to some of the things which it does not imply.



It is quite true that Christian education aims at bringing human intelligence under the control of divine revelation and at bringing man's animal instincts under the control of human intelligence. But in this process human intelligence is not impaired, nor is its scope and freedom lessened by the controlling truths which are imparted to it on divine authority. On the contrary, revealed truth imparts security, greater keenness and a wider range to human vision. In like manner, the subordinating of man's instincts to his intelligence does not imply the destruction or the suppression of instincts or the lessening of their importance in human life. Intelligence only removes the rigid limitation of instincts. It lifts up the substance of the instinct and makes it function more vigorously and freely on a wider plane. In each case, the higher faculty perfects the lower by lifting it to a higher plane, removing narrow limitations and changing the direction of the activity so as to conform with higher standards and to attain to more serviceable adjustments. It is for this reason that in the definition of the ultimate aim of Christian education given above, stress is laid on the fact that the food for man's conscious life must be derived from the *four sources* indicated. Revelation alone will not suffice; divine faith always presupposes human intelligence which it is designed to assist and to develop. Supernatural law always presupposes and implies natural law; hence, truths derived from nature are presupposed by the truths made known to man through revelation. In fact, the most conspicuous feature of our Lord's teaching may be found in this: that He always sought to lead His disciples into an understanding of the truths of the supernatural life through their understanding of natural truths. We are told that "All these things Jesus spoke in parables to the multitudes; and without parables He did not speak to them. That it might be fulfilled which was spoken of by the prophet saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world."<sup>11</sup> Now the basis of the parable is always natural truth which

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<sup>11</sup> Matt. XIII, 34-35.

is lifted up in the conclusion of the parable to a higher plane and made the means of giving the intellect a vital grasp of that which, without the aid of a higher authority, it would be unable to reach of itself, which had remained "hidden from the foundation of the world." It is not natural truth, therefore, that is taken away from the human intellect by divine revelation, it is the limitations to the scope of human intellect that are removed or pushed out into wider fields by this divine agency. In a word, revelation removes defects not perfections from the human mind.

Our Lord, in His teachings, did not fail to make clear the fact that a similar relation should exist between instinct and human intelligence. He frequently implies the validity and value of instinct as the basis of His parable. As for example: "Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children as the hen doth gather her chickens under her wings and thou wouldst not."<sup>12</sup> Or again: "What man is there among you, of whom if his son shall ask bread will he reach him a stone? Or if he shall ask him for a fish will he reach him a serpent? If you then being evil, know how to give good gifts to your children: How much more will your Father Who is in heaven, give good things to them that ask Him?"<sup>13</sup>

It should be noted that in the Christian aim of education the imparting of knowledge is never the end. Knowledge must be imparted so that it may nourish the conscious life of the pupil and this is sought to the further end of securing desirable conduct. The ultimate aim, therefore, is to secure adequate adjustment of the pupil to Christian ideals of life, and to the standards of the civilization of the day. "Render therefore to Caesar the things that are Caesar's and to God the things that are God's."<sup>14</sup>

Perhaps the most important difference to be observed

<sup>12</sup> Matt. XXIII, 37.

<sup>13</sup> Matt. VII, 9-11.

<sup>14</sup> Luke, XX, 25.

between the aim of Christian education, as set forth in these pages, and the aims of education too frequently defended in current educational philosophy is to be found in the function of the principle of authority which it implies.

Man's animal instincts, of themselves, can never lift man above the plane of mere animal nature. If his spirit is to be redeemed from the bonds of the flesh, this redemption must come to him from without and it can come to him only through authority. Furthermore, if man, the intelligent and rational animal, is to be lifted up into divine companionship, by the possession of supernatural truth, this can only be accomplished through an authority which is above the utmost limits of the powers of man's merely natural intelligence, whether we regard "intelligence" as the possession of the individual or as held in solidarity by the race. The use of authority, however, in bringing about this two-fold transformation, is essentially transitory. What is accepted on authority may, and should, in due course of time, be accepted by the intellect for its own sake. Thus, as the mind grows in power, authority disappears in the light of intrinsic evidence. In the progress of the individual, as in the progress of the race, this principle has never ceased to be operative. St. Augustine's phrase, "*Credo ut intelligam*"—I believe in order that I may understand—is as applicable to the man as to the child. It is as true in the natural order of truth as in the supernatural. Always faith ceases in vision and man attains to no vision which has not unfolded from a germ of faith: "We see now through a glass in a dark manner: But then face to face. Now I know in part; but then I shall know even as I am known."<sup>15</sup>

Man has attained the high place which he holds in the scale of animal life precisely because his offspring, from the time of its conception, is not left to find its own way as are the offspring of the sea urchin and of other lowly forms of life, but begins its career in total dependence upon its parents and grows; little by little, toward complete independence. This drift towards independence, however,

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<sup>15</sup> I Cor. XIII, 12.



does not begin until physical development has practically reached its completion and growth has been secured in goodly measure.

In the development of its conscious life, however, the human infant begins in a many-sided dependence upon its parents and upon the people of its environment and gradually works its way from the acceptance of values on mere authority to their acceptance through experience and through the light of its own intelligence. "It is so whether it is so or not because mother says so," is a perfectly natural attitude of the infant mind. Instinct moves the child to action, but the child has no light in which to discern the actions which are most profitable and which may lead to the higher levels of life. The selection of these experiences, if it is to be wisely made, must be determined from without and it can be determined only through the principle of authority, which is thus seen to be fundamental in the educative process, since through it alone may the child's intelligence be developed, through it alone may the flesh be brought into subjection to the spirit, through it alone may man be lifted up into conformity with the demands of supernatural life.

The human infant, like the young of all the higher animals, begins its conscious life under the complete control of instinct. It is the purpose of education, in the widest acceptance of that term, to substitute for instinct the control of intellect and free will so as to secure action in conformity to the laws of nature and to the dictates of divine will. This general purpose must, of course, determine many of the secondary aims of education as well as the methods to be employed at every stage of the educative process.

It is impossible to build up this new control of life as a thing distinct and apart from the instincts of the infant. Vital continuity must be maintained; all the positive force of the instinct must be retained and increased daily, even when the direction of the instinct's activity should be changed and when the instinct may need to be profoundly modified in many ways. That we cannot build up within the conscious life of the child an effective control of con-

duct into which the vitalizing sap of instinct does not flow, cannot be too strongly insisted upon. But, on the other hand, neither can we insist too strongly upon the truth that native instincts, no matter how highly cultivated, or how fully developed, can never of themselves lead to those adjustments which lie at the foundation of civilized society. You may dig around the wild crab apple tree and cultivate it as you will, its fruit will still be the wild crab apple. If we would have it bring forth such fruitage of apples or pears as we may desire, we must engraft upon the native stem a branch from the apple or the pear tree. Similarly, we may engraft rational control upon native instincts by leading the child, through the right use of authority, into such experiences as will secure the desired modifications of his instinctive tendencies.

In like manner, the teacher of religion must ever seek to establish vital continuity between the powers of the natural man and the supernatural virtues which he would inculcate through divine authority. This vital continuity between natural and supernatural life was constantly insisted upon by the Master: "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you, unless you abide in Me. I am the Vine; you are the branches: He that abideth in Me, and I in him the same beareth much fruit, for without Me you can do nothing."<sup>16</sup>

This doctrine, as was to be expected, continued to be enforced by the Apostles and by the Christian Church. Even the same metaphor was frequently retained. "Wherefore, casting away all uncleanness and abundance of malice, with meekness receive the engrafted word, which is able to save your souls."<sup>17</sup> And "Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that in all things ye are too superstitious. For passing by, and seeing your idols, I found an altar also, on which was written: To the unknown God. What, therefore, you worship, without knowing It, that I preach

<sup>16</sup> John XV, 4-5.

<sup>17</sup> I James I, 21.

to you."<sup>18</sup> Festivals and customs which the Church found deeply rooted in the hearts of the people to whom she brought the saving message of the Gospel, she retained and sanctified, making what was blind superstition in its native form serve to lead up to light and truth and grace. In laying the foundation of the child's education in transformed native instincts, we are, therefore, doing nothing more nor less than following consistently the leadership of the Church in her educational work.

For certain souls that dwell much in the contemplation of supernatural truths, it may be necessary to insist that human instincts of themselves are not evil. They lead to evil conduct only when left to themselves and when denied the direction which should be supplied to them by divine authority and by the experience and wisdom of the race. It should be noted in this connection that the less completely developed along its native line an instinct is, the more readily it may be transformed through the formation of overlying habits into the adjustment demanded by the conditions of Christian life.

At the beginning of the educative process, we find the human infant's attitude towards his parents characterized by an instinctive dependence which is at least five-fold: He depends on his parents for love, for nourishment, for protection against danger, for remedy in disaster and for the models of his imitative activity. These five instincts are a part of the child's physical inheritance; he shares them with the young of many of the higher animals. In human life, on the contrary, the educative process seeks to preserve and strengthen the vitality of these instincts by transforming them into adjustments of the highest value for the conduct of adult human life.

The changes in the five instincts of dependence, enumerated above, which Christian education seeks to achieve, are two-fold: The dependence must be lifted from dependence upon earthly parents to dependence upon the Heavenly Father, and the selfishness of the instinct must be transformed into unselfishness. The child must be taught to find his joy in loving rather than in being loved,

<sup>18</sup> Acts XVII, 22-23.



in giving food to the hungry rather than in eating the bread of idleness, in giving protection to the weak instead of seeking it as a coward seeks safety. He must learn to look upon his fellow man as his brother and to find his joy in sharing with him his treasures, whether physical or spiritual.

The importance which Christ attached to the preservation and transformation of these five instincts of dependence, may be seen from the fundamental rôle which he assigns to them after they are thus transformed: "Thus, therefore, shall you pray: Our Father Who art in heaven, etc." He would have us count with the same certainty on our Heavenly Father's love that moves the child to turn to his parents for the same boon. And a like certainty should animate us as we petition our Heavenly Father for daily bread, or to be kept out of danger and temptation, or to be delivered from the evils that may have overtaken us. And we should strive unceasingly to respond to the Master's command "Be ye perfect as your Heavenly Father is perfect." The Lord's Prayer explicitly calls for the lifting up of our dependence upon earthly parents into dependence upon our Heavenly Father, and it calls in like manner for the transformation of each of the five instincts so that, from being purely selfish, they may become wholly unselfish and after this transformation has been wrought in them, they become the warp of the highest spirituality that has ever been revealed to man. Hence, in the parable of the sanctions, the award is based on the functioning of these transformed instincts. "Come, ye blessed of My Father, possess ye the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked, and you covered me; sick, and you visited me; I was in prison and you came to me."<sup>19</sup>

Christian education, therefore, aims at transforming native instincts while preserving and enlarging their powers. It aims at bringing the flesh under the control

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<sup>19</sup> Matt. XXV, 34-36.

of the spirit. It draws upon the experience and the wisdom of the race, upon divine revelation and upon the power of divine grace in order that it may bring the conduct of the individual into conformity with Christian ideals and with the standards of the civilization of the day. It aims at the development of the whole man, at the preservation of unity and continuity in his conscious life; it aims at transforming man's native egoism to altruism; at developing the social side of his nature to such an extent that he may regard all men as his brothers, sharing with him the common Fatherhood of God. In one word, it aims at transforming a child of the flesh into a child of God.

While accepting the ultimate aim of Christian education as herein set forth, it is necessary in order to attain efficiency in his work that the teacher should attempt to formulate for himself a series of concrete and definite secondary aims which in their turn may be regarded as means to the attainment of the ultimate aim which should give final direction to all his efforts.

THOMAS EDWARD SHIELDS.

## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

### SPAIN AND PORTUGAL

In the history of the Italian Revival is seen woman's perfect equality with man in the Republic of Learning—an equality to which the princes of that republic generously invited her, notwithstanding their power to withhold from her the traditional rights of her social inheritance. In Spain this same equality characterized the movement, but with this difference, that here the power of patronage rested more largely with woman herself—that through her were extended to the martial lords of dying feudalism the advantages of the revived culture when it first passed on from Italy to the Peninsula.

That the age of Isabel of Castile should correspond to the Golden Age of Italian humanism is significant. Had the pioneer humanists of Spain lacked the attitude of the true Revival toward womankind, they would have met with an insurmountable obstacle to success in the opposition of a powerful sovereign, but, in the spirit of the Italian Renaissance, the school of Spanish humanists proudly placed at their head, in reverence and honor, her who was at one and the same time the Queen-Leader of the nation's armies and the Queen-Mother of its fondest hopes.

The history of the Peninsula Renaissance makes it evident that, if Isabel the Catholic stands forth in the world's annals as the type of womanly perfection during the Quattrocento, that fact is due less to her superiority of intellect over her contemporary sisters than to her superiority of inherited position. Intellectual she was and learned—as gifted in mind and heart as were the daughters of more favored Italy, but the duties of queenhood, in calling forth her many-sided genius, gave her the added advantage of a strong and gifted personality reinforced by the power of delegated authority. Profiting by these favorable conditions, the student queen worked hand in hand with those humanists who were, either by birth or by education, possessed of Italian sym-

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pathies and who sought, under her patronage, to spread the blessings of the Revival throughout united Spain.

It is true that Isabel neither founded universities nor established public colleges, as did her immediate successors on the throne, yet it is equally true that she gave to the dawning Revival that which conditions imperatively demanded—liberty to propagate itself and adequate means for such propagation. To her fostering was due the hardy rooting and steady growth of humanistic learning among the nobility of Spain. Her patronage extended to individual humanists, both in the existing universities and in the private schools, which here as elsewhere were the natural centers of pioneer humanistic endeavor.<sup>135</sup>

It is to one of these humanists, the Italian, Marineo of Sicily, that we are indebted for the record of the literary accomplishments of Queen Isabel, as well as for the best testimony of the esteem in which she was held by men of learning and the influence which she exercised over the labors of the humanists of Spain.

"She spoke the Castilian," he says, "with ease and elegance and with much gravity, and although she lacked the Latin tongue she listened with pleasure to Latin sermons and discourses." With the true humanistic touch he adds: "She loved to hear the Latin eloquently rendered."<sup>136</sup> When the cares of war were over, Isabel applied herself to the study of grammar and such was her progress, says the chronicler, that "In quibus per unius anni spacium tantum profecit, ut non solum Latinos oratores intelligere, sed etiam libros interpretari facile poterat."<sup>137</sup>

This account is corroborated by the statement of Peter Martyr of Anghiera, that, as Ferdinand had been obliged to go to the wars when he was about to take up the study of grammar, Isabel did him the service of translating the letters addressed to him by that savant.<sup>138</sup>

In view of the fact that Isabel was herself so enthusiastic a humanist it is not surprising to find a long line of truly famous women—teachers, writers, poets, scientists, artists, and musicians

<sup>135</sup> *Supra*. Cf. Marineo, *De Rebus Hispaniae Memorabilibus*, Alcalá, 1533. *Ibid.*, Spanish Ed., Alcalá, 1539; Florez, *Mem. de las Reynas Católicas*, Madrid, 1790; *Mem. de la Real Acad. de la Hist.*, VI, Madrid, 1821; Altimira y Crevea, *Hist. de España y de la Civilización Española*, II, Barcelona, 1902.

<sup>136</sup> Marineo, *De Rebus Hispaniae Memorabilibus*, Lib. XXI, Fol. 122. Alcalá, 1533.

<sup>137</sup> *Ibid.*

<sup>138</sup> Mariéjol, *Pierre Martyr D'Anghera*, 35ff, IV, Paris, 1887.

who flourished throughout the history of the Peninsular Revival. The works of modern writers have not extended the fame of these Iberian women of the fifteenth and sixteenth centuries far beyond the borders of Spanish territory; with the exception of the makers of history, Isabel of Castile and Catherine of Aragon, and the world-renowned saint, Teresa of Jesus, little has been printed concerning them outside their native land. But true to the chivalrous instinct inherited from Christian tradition, Spanish historians have kept alive the memory of the achievements attained by the noble daughters of their race, and Spanish poets have sung their praises with the reverence born of candid admiration.

As types of all that was noblest and best in these followers of the great Queen Isabel, her own illustrious daughters should hold the first rank. But as their history belongs rather to the lands of their adoption we shall first consider here the life and character of the woman famous in Spanish annals as the Queen's Latin tutor and cherished companion, Beatriz Galindo, surnamed from her scholarship, *La Latina*. Born in Salamanca in 1475, Beatriz was descended from the Galindos of Andalusia, her biographers agreeing that she had her name from the family of her mother, her father being a "cabellero" named Gricio, who, after the death of his wife, took the habit in the Order of St. Augustine. It is also shown that Beatriz was sister to Gasper de Gricio, secretary of Ferdinand and Isabel.

At court, as tutor to the Queen, *La Latina* won general esteem for her virtues and learning. In 1495 she was given by the sovereigns in marriage to Don Francisco Ramirez, a widower, whose first wife was Isabel of Oviedo, and who was then lord of the house of Ramirez of Madrid. In 1501 he was killed in battle against the Moriscos, and Beatriz hastened to complete the founding of projected institutions of mercy perpetuating her memory and that of her husband.

Among these is the Hospital of the Conception of Madrid, and a school for poor young ladies, similar to Madame de Maintenon's foundation of Saint-Cyr. This school Beatriz herself directed after the death of the Queen, until she finally handed it over to the Franciscan Sisters in 1512. From her estates she founded other institutions, as the monastery of nuns of the Concepcion Jerónima, in the street of that name, and the convent of Trinitarians of Malaga, a city which owed its conquest to the valor of her husband.

While occupied with these works of charity and zeal, La Latina continued to study and teach, personally directing the work, not only in the first school, in Toledo Street and the plaza of the Cebada, but also in the convent of the Concepcion Jerónima, which she made her home until her death. She was interred in the chancel of the church of this convent, beside her husband.<sup>139</sup>

Both her tomb and that which she had built for Lord Ramírez are sumptuous marble sepulchres, monuments of Renaissance style which surpass in beauty and richness all others of the kind in Madrid. The inscription reads: "Here lies Beatriz Galindo, who, after the death of the Catholic Queen, retired, into this monastery and into the Franciscan monastery of the Conception, of this city, where she spent herself in good works until her death, in 1534."<sup>140</sup>

But few of the writings of La Latina have been preserved. Among the collection of the Dukes of Rivas are mentioned, *Annotations on the Ancient Classical Writers: a Commentary on Aristotle, and Miscellaneous Poems*.<sup>141</sup>

Among the many eulogies of La Latina's virtues and talents, that of Lope de Vega is unique:

"Like to Latina  
Whom scarcely the gaze can determine  
Whether pure mind  
Or woman indeed as it seemeth.  
Learned, with modesty clothèd  
And holy in courts all too human.  
To what heights will she venture unaided  
Whose end is the God of her being!"<sup>142</sup>

Another teacher by profession, like La Latina, but unlike her, a lecturer in the University, was Francisca de Lebrija. This gifted daughter of the great Spanish humanist of that name, enjoys the distinction of a history briefly told but full of significance. Her father's right hand in his literary labors, she proved her claim to learning by acting as substitute for him in his chair of humanities at

<sup>139</sup> Parada, *Escritoras y Eruditas Españolas*, 127 ff. Madrid, 1881.

<sup>140</sup> Rada y Delgado, *Mujeres célebres de España y Portugal*, II., 351. Barcelona, 1868.

<sup>141</sup> Parada, *Ibid.*; Cf. Antonio, *Bibliotheca Hispana Nova*, II, 346, Matriti, 1788; *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XVI.

<sup>142</sup> *Laurel de Apolo*, silva 5:

"Como á aquella Latina  
Que apenas nuestra vista determina  
Si fué mujer ó inteligencia pura:  
Docta con hermosura  
Y santa en lo difícil de la corte;  
Mas ¿qué no hará quien tiene á Dios por norte?



Alcalá whenever his infirmities or preoccupations rendered it desirable. This fact has led her biographers to conjecture that she may have had a share in the authorship of the works produced by Lebrija. There seems, however, no warrant for the conjecture, if we except the indication that, notwithstanding her ability, she left on record no literary productions of her own, as did many of her contemporaries.<sup>143</sup>

By far the most remarkable and the best known among these contemporaries of the daughter of Lebrija is the Latin tutor at the Court of Portugal, Luisa Sigea.<sup>144</sup> Luisa was a native of Toledo. Her father, Diego Sigea, was at first preceptor of the Duke of Braganza, and later of the other children of the royal family of Portugal. It was as teacher of the Infanta Maria, daughter of Don Manuel, and of the Spanish Infanta, D<sup>a</sup> Leonor, then at the Court of Portugal, that "La Sigea" rendered her greatest services to the cause of humanism. Under her direction and through her inspiration, the court became a center of culture and the rendezvous of enthusiastic students such as were the learned Portuguese ladies who surrounded the Infanta Maria.

As proof of the linguistic talents of this remarkable woman it suffices to refer to the letter which she sent to Pope Paul III, in 1546, written in five languages: Latin, Greek, Hebrew, Arabic, and Syriac.

In this same year she produced a Latin poem, "Sintra," a description of the Portuguese town of that name. It was published in Paris in 1566, under the auspices of the French ambassador to the court of Portugal. The poem consists of one hundred and eight lines, in imitation of Vergil. The following passage is characteristic:

"Hic philomena canit, turtur gemit atque columba:  
Nidificant volucres, quotquot ad astra volant,  
Silva avium cantu resonat, florentia subtus  
Prata rosas pariunt, liliaque et violas,  
Fragrantemque thimon, mentam roremque marinum,  
Narcissum et neptam, basylicumque sacrum:  
Atque alios flores, ramos heroasque virentes,  
Terra creat pinguis vallibus ac nemore;  
Queis passim Dryades capiti cinxere corollas,  
Et Fauni et Nymphae cornigerique Dei."<sup>145</sup>

<sup>143</sup> Parada, *op. cit.*, 132; *Mem. de la Real Acad. de la Hist.*, Vol. VI, Il. XVI.

<sup>144</sup> Parada, *op. cit.*, 136 ff.

<sup>145</sup> Lines 29-38. Quoted in Parada, *op. cit.*, 143.

Two of the poet's epigrams are extant, one of which is the following, with this inscription:

"In Aquilam, cui torquem aureum  
Maria Infans parabat, Loisiae Sigee.

Epigramma

"Desine, diva, precor, mirare desine: Quid me  
Coelitus huc missam maesta redire vetas?  
Quid volueris tentas innectere vincula collo?  
In plumis aquilae forsán olor venio."<sup>146</sup>

The other epigram was dedicated to Jerónimo Britonio. Besides these, another work of poetry is attributed to La Sigea, and a dialogue on the contrast of country life and city life. As many as thirty-three of her letters are extant, containing valuable information on her life and labors. Some of these are addressed to Philip II, others to the Queen of Hungary and others to her brother-in-law, Alfonso de la Cueva. Parada gives Cerdan y Rico as authority for the statement that these letters are preserved in the Royal Library of Madrid.

A very objectionable poem, published under the name of Luisa Sigea, was circulated in the North, for the sole purpose of dishonoring her name and that of Luis Vives which was connected with that of Sigea in the dialogue. This work, one of many such libels spread broadcast at that period, has been attributed to different authors, more particularly to one John Westmore, of Holland. The research undertaken by numerous friends of the injured parties resulted in a complete vindication of their innocence and established more firmly than ever the reputation of the learned and virtuous author of "Sintra." The fact that Vives was one of the Latin correspondents of La Sigea may have given rise to the libel.

When leaving court, at the age of thirty, Luisa married a gentleman of Burgos, Francisco de Cuevas, who was for some time secretary to Maria, Queen of Hungary and Bohemia. She afterwards resided in Burgos until her death on the 13th of October, 1560. Her only daughter, Juana de Cuevas, married Don Rodrigo Ronquillo, and was the mother of several children who proudly bore the honors descending from their illustrious grandmother. Two of these distinguished themselves in the Philippines; the one, Luis, as vicar-general of the Augustinians, and the other, Gonzalo, in the army.

<sup>146</sup> *Ibid.*, 142.

At the time of her death, her husband gave testimony of her worth in this epitaph:

D. O. M.

Loisiae Sigae foeminae incomparabili cujus pudicitia cum eruditione linguarum quae in ea ad miraculum usque fuit, ex aequo certabat, Franciscus Cuevas moerentissimi conjugii B. M. P. valle [Vale] beata animula conjugii dum vivet perpetuae lachrimae.<sup>147</sup>

Luisa's sister, Angela, shared her labors at the Portuguese court and was also a poet. She seems to have left no writings, but was especially gifted in music. She married Antonio Mogo de Melo and lived in Torres Vedras, a small town of Portugal.<sup>148</sup>

Another learned woman at the court of Spain, and one whose talents place her beside La Sigea and La Latina, is Ana Cervató.<sup>149</sup> She was of the household of Queen Germana de Foix, and corresponded in Latin with Lucio Marineo. Her knowledge of the classics was extensive and she proved her love for Latin eloquence by reciting from memory all of Cicero's orations.

Ana was a Catalan and descended from a noble family of Sardinia. Her hand was sought by the Duke of Alba, whose suit Marineo pressed in a letter to her in which he extols her virtues and learning and the virtues of the Duke. This letter is a good specimen of the esteem shown by humanists for women who were at once learned and virtuous. It bears the salutation: "L. Marinaeus Siculus Annae Cervatoniae Virgini Pulcherrimae Sal. Plur. D.," and the date: "Ex Burgis pridie idus Octobris anno MDXII."

To the very flattering comparison which the writer established between the gifts of the learned lady and those of the heroines of ancient history and mythology, she ingeniously replies: "Nos enim Palladi, Hebe, Veneri, atque Helenae, quas divinis honoribus ipsa donavit antiquitas, longe cedimus. Nymphas etiam, clarasque prisci temporis puellas minime aequamus. Serenissimae vero Germanae Reginae domum tantum abest ut illustrare possim, ut facilius intelligam obscurum sydus, sole pulcherrime radiante, diei addere posse splendorem."

Referring to the other ladies at the court of Queen Germana she says: "Reliquae etiam Palatinae virgines tanta forma ac nitore praestant, ut inter eas ego, qualis nunc inter splendentes sorores Electra calligat."

<sup>147</sup> Parada, *op. cit.*, 136 ff; Antonio, *op. cit.*, II, 71.

<sup>148</sup> Parada, *op. cit.*, 135.

<sup>149</sup> Or Cervaton.



These passages also reveal the nature of the style of this Spanish woman, writing at the dawn of the sixteenth century.<sup>150</sup>

Another correspondent of Marineo was Luisa Medrano, a native of Salamanca where she held the chair of humanities.<sup>151</sup> Like Ana Cervat6, Luisa enjoyed the esteem of the historiographer who compared her to the Muses and to the women philosophers in the school of Pythagoras. But she merited better praise, for in the same letter addressed to her, Marineo salutes her as "Puella doctissima," and says of her, "quae supra viros in litteris et eloquentia caput extulisti."<sup>152</sup>

Another learned woman, Catalina Paz, of Estremadura, was given prizes and ovations in Alcalá and Seville for her Latin poetry. She is highly praised by Matamoros, who extols her above Cornelia and the other Roman ladies of antiquity. Lamenting her premature death, which occurred in Guadalajara, when she was twenty-seven, he says: "Heu, quae ingenii vena illo die ad summan gloriam eloquentiae florens exaruit? Quos poesis fontes subito fortuna prostravit? Quae non litterae politiores cum illa mortuae, et sepultae fuerunt?"<sup>153</sup> Catalina translated into Latin the work of Hurtado de Mendoza, entitled, "El buen placer trobado en trece discantes de quarta rima castellana." The translation was printed in Alcalá in 1550.<sup>154</sup>

Ana Osorio, like Catalina Paz, was awarded prizes for her Latin poetry in Alcalá and Seville. Little is now known of her life, but she is supposed to have been the daughter of D. Diego de Osorio, Lord of Abarca and Governor of Burgos, who was Master of the Drawingroom at the court of the Empress Isabella. In this case she would be descended through her mother, Isabel de Rojas, from the marquises of Poza. Matamoros praises, not only her poetic gifts, but her extensive knowledge of theology.<sup>155</sup>

Another woman of the sixteenth century, remarkable for varied accomplishments, was Doña Lorenza Mendez de Zurita. She was a native of Madrid and wife of D. Tomás Gracian Dantisco who was a writer and a member of the illustrious family of the Gracianes. This noble lady is remembered for her domestic virtues and her

<sup>150</sup> Antonio, *op. cit.*, II, 344 ff; Parada, *op. cit.*, 130.

<sup>151</sup> "donde tuvo cátedra de humanidades"—(Parada).

<sup>152</sup> Parada, *op. cit.*, 132; Antonio, *op. cit.*, II, 351.

<sup>153</sup> Matamoros, "De Academiis et doctis viris Hispaniae." Quoted in, de la Fuente, *Hist. de las Universidades, Colegios, etc.*, II, App. 31, sec. 12, Madrid 1884-89.

<sup>154</sup> Parada—*op. cit.*, 146.

<sup>155</sup> Parada, *op. cit.*, 145; Antonio, *op. cit.*, II, 346.

solid piety, as well as for her talents. She spoke Latin fluently and wrote it with ease whether in prose or verse. Her knowledge of rhetoric and mathematics and of other branches of study is highly commended, as well as her skill in music, both in singing and in playing the harp and other instruments. She composed sacred hymns but does not seem to have published any of her writings. Of these, and of her virtues, Lope de Vega says:

"She wrote sacred hymns  
In verses as divine.

Adding to her genius grace of soul—  
Grace of virtue that eternally endures."<sup>156</sup>

This learned woman died in 1599. Her remains were interred in the Carthusian monastery of Aniago, near Valladolid.<sup>157</sup>

A still more remarkable type of maternal devotedness and love of wisdom was Doña Cecilia Morillas. She was born in Salamanca in 1538, a descendant of the family of Enriquez. At an early age she married D. Antonio Sobrino, a learned Portuguese who then lived in Valladolid. Of the nine children of this marriage the two daughters became Carmelite nuns;<sup>158</sup> one son, Francisco, was Bishop of Valladolid; another, José, was the learned chaplain and tutor of the Royal Family; a third, Juan, was a celebrated physician; a fourth, Antonio, renounced the honors of a successful career at law to become a Franciscan Friar in the same monastery where his brother, Tomás, was a shining light of genius. The remaining two sons, Fr. Diego de San José and Fr. Sebastian de San Cirilo, were distinguished members of the Order of Mt. Carmel.

Such careers on the part of the children were the result of the training which they had received from Doña Cecilia. Having been invited by Philip II to fill the office of governess and tutor of the Royal Family, she declined, in order to be able to devote all her time and talents to the bringing up of her own children, and such were the breadth of her knowledge and the power of her personality that all her sons and daughters received from her their youthful training. Her biographers credit this learned woman with an education which comprised Latin, Greek, Italian and French, the humanities and philosophy; theology, cosmography and practical

<sup>156</sup> *Laurel de Apolo*, silva 1.

<sup>157</sup> Parada, *op. cit.*, 146 ff.; Antonio, *op. cit.*, II, 350.

<sup>158</sup> *Infra*, 71.

geography; music, designing and painting. She is said to have constructed maps and globes, very accurate and very beautiful.

This life, full of labors and fruitful in good works was brought to an early close on the 21st of October, 1581, Doña Cecilia being then but forty-three.<sup>159</sup>

That Greek literature was not slow in gaining favor with the Spanish women is evident from the large numbers of students whom we find taking it up in addition to Latin. Like Cecilia Morillas, another matron of the sixteenth century, Angela Mercader Zapata found time for both the classical languages, for philosophy and theology. This woman, whom Vives praises for learning and virtue,<sup>160</sup> was wife of Gerónimo Escribá de Romani, a professor of the humanities in Valentia, and mother of the Jesuit, Francisco de Escribá. The most learned men of her time are said to have consulted her on points of theology, and her home was a center of literary and philosophical reunions, where the professors and students of Valentia held with her scientific discussions. She had collected a large and rich library which she generously opened to her literary friends, and she passed on in like manner her own store of wisdom and information to her gifted son. She left no published works but some authorities suggest that her manuscripts assisted materially the labors of Francisco de Escribá in his famous work "De Novissimis."<sup>161</sup>

Other Greek scholars of the sixteenth century were Geronima Ribot, of Valentia;<sup>162</sup> Catalina de Rivera, who belonged to the family of the dukes of Alcalá;<sup>163</sup> Catalina Trillo, of Antequera, an excellent poet, who married Gonzalo de Ocon, and was mother of Juan Ocon, a professor at Salamanca, and of Bartolome Ocon, an ecclesiastical canon;<sup>164</sup> Maria Urrea, daughter of the Count of Aranda and wife of D. Diego Enriquez de Guzman, fifth count of Alba de Liste.<sup>165</sup>

To Latin and Greek some of the Spanish women of this century added an extensive study of Hebrew. Among these may be mentioned Isabel Vergara, of Toledo, whose brothers were professors of Greek and Hebrew in Alcalá, and who is said to have

<sup>159</sup> Parada, *op. cit.*, 176.

<sup>160</sup> "De Institutione Christianae Foeminae," *Opera*, Vol. II, Lib. I, p. 655. Basileae, 1555.

<sup>161</sup> Parada, *op. cit.*, 189.

<sup>162</sup> Parada, *op. cit.*, 153; Antonio, *op. cit.*, II, 350.

<sup>163</sup> Parada, *Ibid.*, 154; Antonio, *Ibid.*, 348.

<sup>164</sup> Parada, *Ibid.*; Antonio, *Ibid.*, 349.

<sup>165</sup> *Ibid.*, Parada, 155; Antonio, 352.



been "as learned as her brothers." This says much, for they both, Juan and Francisco, did good service to Cardinal Ximenes in the work of the Polyglot Bible.<sup>166</sup>

A remarkable instance of the general desire for knowledge among the women of Spain, is that of a poor girl of Seville, "Doña Marcelina." This girl mastered, apparently without assistance, Latin, Greek, Hebrew, Italian and mathematics while living in poverty and obscurity in the parish at St. Vincent of Seville.<sup>167</sup>

Doña Oliva Sabuco de Nantes offers another striking example of the power of intellect exhibited by the women of the Renaissance. She is styled by one of her biographers as "writer, philosopher, and naturalist; honor and pride of Spanish letters, a most wonderful illustration of the aptitude and genius of the mind of woman."<sup>168</sup>

And this estimate is supported by the testimony of numerous other Spanish writers who have made her life and work a subject of study, whether to give her a passing mention or a treatment more or less detailed.<sup>169</sup>

That this woman had schooling cannot be questioned, but what she had been taught of the languages and sciences she effectively applied in individual study and research. Without having actually pursued the study of medicine in the universities, she produced a work on medical science, "Nueva Filosofía," accepted with enthusiasm in Spain, and circulated in foreign parts, where it served as a guide, incognito, to physicians and students alike.<sup>170</sup>

Feijóo y Montenegro interprets the motive of the author, as being, in the words of his translator, "to convince them, that the physics, and medicinal doctrines, which were taught in the schools, went all on erroneous principles."<sup>171</sup> The most important position which Doña Oliva maintains is that of the true relation of the functions of the organism to the functions of thought. From this position she argues that the preservation of health is in no small measure dependent upon brain and nerve stimuli.

If we may judge from the very detailed index, which alone is accessible, and from her own exposition of the work, as well as that

<sup>166</sup> Parada, *Ibid.*, 190.

<sup>167</sup> Parada, *op. cit.*, 191.

<sup>168</sup> *Ibid.*, 157 ff.

<sup>169</sup> Cf. Feijóo y Montenegro, *Theatro critico universal*. Translated as "A Defence or Vindication of the Women," in *Three Essays, etc.*, by "A Gentleman," 82, London, 1778; Rada y Delgado, *op. cit.*, II; *Mem. de la Real Acad. de la Hist.*, VI; Antonio, *op. cit.*, II.

<sup>170</sup> Parada, *op. cit.*, 162 ff.

<sup>171</sup> *Ibid.*

given by her biographers, Oliva contributed very substantially to the sciences of biology, psychology, and anthropology, and through these to the sciences of medicine, sociology and agriculture. Her discourses on the nature and functions of the nerves and brain are the most remarkable. From her views on pathological psychology and anthropology she maintains that the study of man's nature is the true foundation for the study of medicine.

The author treats of the emotions and passions from the characteristic point of view of the humanist. There are chapters on such topics as the following: Joy, contentment and gaiety, which form one of the three pillars that sustain human life and health; Expectation of good, one of the columns which sustain the health of man and accomplish all the works of man; Temperance and fortitude, the mistress and governess of the health of man; that friendships and agreeable conversation are necessary in this life; of the evil effects of loneliness; of the beneficial effects of music, which cheers and strengthens the brain and gives health in infirmity.

Rules of everyday hygiene are likewise laid down: Of food, drink and sleep; of strenuous activity of the soul or body after eating; of improvements in nutriments. Under "Ornaments of the Soul," she treats of the virtue of magnanimity, of prudence, the "mother of the virtues;" of wisdom, "the most precious ornament of the soul." She treats questions of politics and sociology under the following heads: Things which improve the world and its republics; Improvements in laws and litigations; Improvements in the condition of the poor and the laboring classes; Improvements in regard to marriages, births and public chastity.

In her treatises on Agriculture she discusses the importance and means of water supply for irrigation and the fisheries; the nature of plants and the propagation of new plant species; the care of vines; the preservation of decadent species of sheep; the destruction of locusts.<sup>172</sup> Her discourses on astronomy and geology have also a direct bearing on the science of farming.

The entire work is divided into seven parts, or treatises, developed in the form of dialogues or colloquies between different philosophers professing divinity or medicine. The first five treatises are written in Castilian, the last two in Latin. The first edition of the work

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<sup>172</sup> Cf. Anton Ramirez, *Diccionario de Bibliografía Agronómica y de toda clase de escritos relacionados con la agricultura*, "Sabuco de Nantes Barrera, Doña Oliva," Madrid, 1865.

appears to have been published in Madrid, in 1587. Another edition was published in the same city the next year, 1588, in four volumes. In 1622 there was another edition in Braga, and in 1728 still another in Madrid. This last lacked the matter suppressed by the Inquisition in 1707. These expurgata were slight and unimportant.<sup>173</sup>

The following is the title page of this edition: "Nueva filosofía de la naturaleza del hombre no conocida ni alcanzada de los grandes filósofos antiguos, la cual mejora la vida y la salud humana, con las adiciones de la segunda impresion. Escrita y sacada á luz por D<sup>a</sup> Oliva Sabuco de Nantes Barrera, natural de la ciudad de Alcaráz, con la dedicatoria al rey D. Felipe II, de este nombre y la carta al Ilmo. Sr. D. Francisco Zapata, conde de Barajas y presidente de Castilla, etc. Esta nueva impresion va expurgada, segun el expurgatorio publicado por el Santo Oficio de la santa y general Inquisicion el año mil setecientos y siete. Cuarta impresion reconocida y enmendada de muchas erratas que tenian las antecedentes con un elogio del doctor don Martin Martinez á esta obra. Año de 1728. Con licencia," etc.

In her dedication to Philip II, here spoken of, the author states the purpose of the work and estimates its value. She says: "A humble servant and subject speaks from afar, on bended knee, since she is not able to speak boldly near at hand.—The lion, king and lord of animals, through instinctive magnanimity uses clemency towards children and weak women, especially if, prostrate upon the earth, they have strength and courage to speak, as did the captive of Getulia, who, escaping from captivity through a mountain, was shown clemency by all the lions, because she was a woman and because of the words which she had courage to utter with great humility. So I, with the same confidence and courage, venture to present and dedicate this my book to your Catholic Majesty and to beg the favor of the Great Lion, the King and Lord of men, and the protection of these Aquiline wings, beneath which I place this, my child, whom I have engendered. Receive, your Majesty, the service of a woman, which I think, is better in quality than much that has been done by man, subjects and lords who have desired to serve your Majesty. While to the Caesarian and Catholic Majesty have been dedicated many books produced by men, there are at least fewer and rarer that have been produced

<sup>173</sup> Cf. Parada, *op. cit.*, 173.



by women, and none at all treating of this matter. This is as singular and rare as is its author. It examines into the knowledge of self and teaches man this self-knowledge. It teaches him to understand his nature and the natural causes of life, death and infirmity. It gives much and important advice on self-preservation from violent death. It would improve the world in many things. All the knowledge in this book was lacking to Galen, to Plato, and to Hippocrates in their treatises on the nature of man, and to Aristotle when he treated of the soul and of life and death. It was lacking likewise to the naturalists like Pliny, Aelianus and others when they wrote on man.—It belongs especially to kings and great lords, because their health, their wishes, opinions, passions and inclinations are of more far-reaching consequence than are those of others. It belongs to kings, because knowing and understanding the nature and propensities of man, they can better rule and govern their dominions, just as a good pastor better rules and governs his flock when he knows its nature and inclinations.

“From the colloquy on the knowledge of self and the nature of man resulted the dialogue of True Medicine, which was born of that, forgetting that I had never professionally made a study of medicine, but there resulted from it very clearly and evidently, as naturally as light results from the sun, the conclusion that the old science of medicine was in error. This science is read and studied in its fundamental principles, notwithstanding that the old philosophers and physicians did not give attention to the nature of their own beings, which is the foundation and starting point of all medical science. Since my petition is just, let my sect be given a year’s trial, as those of Hippocrates and Galen have been given a trial of two thousand years, with such poor results.”

That the author did not lack confidence in spite of her humility is here manifest, but the sincerity of her humility is likewise manifest. The entire dedication reveals a character at once strong and modest, another precious Renaissance type of womanhood adorned with virtue and crowned with knowledge. That her confidence did not lack its reward is evident from the number of editions through which the work passed in an age of such careful criticism as was that of the Renaissance, and from the additional editions bearing dates past the middle of the nineteenth century.

Of the life of the author of the "Nueva Filosofía," little that is definite has come down to us. Conjectures of modern students center round her name, as signed by herself in the dedication to Philip II: Oliva Sabuco de Nantes Barrera. Some claim that she was daughter of the physician of Phillip II, named Barrera thus accounting for her medical knowledge;<sup>174</sup> others believe that she was of French origin, from the indication of "De Nantes."<sup>175</sup> but the clearest evidence seems to be that based on her baptismal certificate.<sup>176</sup> This evidence agrees also with the scanty information which she herself gives us in her work. From the baptismal certificate we learn that Oliva was born in Alcaráz in the year 1562, and was baptized in the church of the Holy Trinity on the second of December of the same year. Two of her four sponsors were Barbara Barrera and Bernardina de Nantes, the former being the wife of V. Padilla and the latter the wife of Juan Rodriguez. The names of these two might very naturally be assumed by Oliva later on out of a sentiment of gratitude or for the sake of kinship, or they may have been given her in Baptism. This interpretation of her biographer is supported by the further evidence of the baptismal certificate that her father was Sanchez Sabuco, who bore the title of "Bachelor," and her mother Francisca Cozar. Sanchez Sabuco was governor of Alcaráz in 1581 and again in 1596 and these dates point to the fact that he must have held a long term in that office. At the same time the position and education of the father and of the other relatives present at the baptism throw light on the hidden life and opportunities of Oliva. That her Nueva Filosofía was given to the press in 1587, when she was but twenty-five is proof that her early education must have been a careful one.

According to evidence given by the document concerning her dowry,<sup>177</sup> Oliva was married in 1585 to Acacio de Buedo, who belonged to a distinguished family of Alcaráz, called Cano de Buedo. Her mother was then dead, and the signatures of the brothers and sisters show that there were four of the former and two of the latter, Juana and Catalina. All were older than Oliva, whose name here has another variety, Luisa Oliva Sabuco.

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<sup>174</sup> Antonio, *op. cit.*, II.

<sup>175</sup> Cf. Feijóo y Montenegro, *op. cit.*

<sup>176</sup> Cf. Parada, *op. cit.*

<sup>177</sup> *Ibid.*

Her place of abode, after leaving Alcaráz is not evident. Her house was converted, in part, into a municipal building, and in part served to enlarge the convent of the Dominicans. According to a tradition of this convent, Oliva came to end her days there, taking the monastic habit. Her portrait was there preserved, thus attired, as it was also preserved in the municipal building in secular dress. Both these portraits are said to have perished during the wars of the nineteenth century. The date of her death is uncertain, but the convent tradition accounts for the obscurity of the later years and the documents cited show that her retirement was not owing to her birth, which, says one of her biographers, those have put forward who can account for her scientific knowledge in no other way than that she must have inherited it from the Arabs and come from a Morisco family.<sup>178</sup>

Of the numerous courts of Spanish nobility, distinguished for their learned and virtuous women, there are two others, whose history is especially instructive. The family of Mendoza and that of Borja produced many noble and saintly women, among whom but a few can be singled out.

The best representative of the Mendozas, although not the best known, is Doña Catalina Mendoza. She was born in Granada, in 1542, and was the daughter of D. Iñigo Lopez de Mendoza, Marquis of Mondejar. She was brought up by her grandparents D. Luis Hurtado de Mendoza and D<sup>a</sup> Catalina de Mendoza y Pacheco, and with her aunt, D<sup>a</sup> Maria Mendoza, known for her great piety and learning as *La Blanca*. D<sup>a</sup> Catalina was lady of honor to D<sup>a</sup> Juana of Austria, sister of Philip II, and enjoyed at court the reputation for beauty, wisdom and genius that Ana Cervató enjoyed at the court of Ferdinand. Like Ana Cervató, Catalina Mendoza had many ardent suitors, and she finally married, by proxy, the Count of Gomera, who resided in Seville, but having discovered an impediment to the marriage, before the arrival of the Count, she asked and obtained of the Pope permission to contract a new marriage or to enter the cloister, which had been her desire. Her family objecting, she made privately in the hands of the General of the Jesuits, Cláudio Aquaviva, the vows of poverty, chastity and obedience, and lived thus a life of prayer and penance until her death, on the fifteenth of February, 1602.

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<sup>178</sup> Cf. Parada, *op. cit.* 157 ff.



This illustrious lady devoted her fortune, as did also her aunt, D<sup>a</sup> Maria Mendoza, to the foundation of the Jesuit college of Alcalá. She was herself learned and she favored learning. To an extensive knowledge of Latin and of Sacred Scripture, she added the very unusual combination of great proficiency in arithmetic and calculus joined to the arts of music and embroidery, which last accomplishment was aided by a singular gift of designing, the fruit of her mathematical turn of mind.

D<sup>a</sup> Catalina left no published writings, but the Court, through the personal influence received by D<sup>a</sup> Juana of Austria, preserved the advantages of learning and wisdom born of her singular gifts.<sup>179</sup>

D<sup>a</sup> Maria Pacheco, a sister of *La Blanca*, and aunt of D<sup>a</sup> Catalina, shared their opportunities and their talents, but not their happy fortune. Known outside of Spain as the "Widow of Juan Padilla," she has come down to us, with Catarina Sforza, as type of the Renaissance virago. But D<sup>a</sup> Maria was gentle as well as learned, and, like Catarina Sforza, she showed her mettle only in the face of very real dangers to her loved ones. However history may have judged of the acts of these women, in causes just or unjust, that they acted their part bravely when "someone had blundered" is noted in terms of highest praise.

Fortunately the Spanish virago (using the term in its pure Italian meaning) has left proof of her character and her motives in the brief letter which she addressed to Padilla on the day of his death. It is sufficiently illuminating, both in tone and in content. She says:

"Do not believe, my own dear Señor, that your letter grieved me more than did the anxiety of mind in which news of your unjust sentence and the suddenness of your execution placed me. Nothing can alleviate my sorrow nor sustain my breaking heart. How has it been able to bear so much and not break? Do hope that it may not prove the end of my life.

"But now there is but one pain which Divine Providence can send me, that you are able to spare me. I beg you, beloved Lord of my soul, prepare yourself for the work before you; fix your eyes on God alone that you may, in expiation, meet as far as possible the demands of His justice, departing assured that I will do whatever you may command me, for you know that you

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<sup>179</sup> Parada, *op. cit.*, 187.

were always certain of my obedience, my good will and my love.

"Because I am unable to go hence, I am beside myself with grief and loneliness. She who was ever thine, M. P."<sup>180</sup>

The family of Borja has a number of representative women, but of greatest interest is the "Santa Duquesa," sister of the great St. Francis Borja, of the Society of Jesus. This venerated woman was D<sup>a</sup> Luisa de Borja y Aragon, who was born on the 19th of August, 1520. She was daughter of D. Juan Borja, third Duke of Gandía, and D<sup>a</sup> Juana de Aragon, the niece of King Ferdinand. In 1540 she was married to D. Martin de Aragon, Count and Duke of Ribagorza and of Villahermosa. In the castle of Pédrola, in the ducal territory of Villahermosa, the Duke and Duchess surrounded themselves with antiques and lived in an atmosphere of culture that recalls the castle of Mantua in the days of the Duchess Isabella.

The castle of Pédrola is believed to be the scene of Don Quixote's adventures in his visit to the duke and duchess, where the faithful Sancho promises solemnly to sew up his mouth or bite his tongue before speaking a word not duly considered and to the purpose.<sup>181</sup> The vigorous Renaissance life here recalled by Cervantes, places before us the Duchess who in the chase, "would have been the foremost [to strike at the boar] if the Duke had not prevented her," and whose valor is commended by her lord in his answer to the frightened squire: "The chase is an image of war . . . you are often exposed to the extremes of cold and heat; idleness and ease are despised; the body acquires health and vigorous activity."

Thus the Santa Duquesa enjoyed her books and her outdoor sports in the company of her husband and her six children, while she found time for prayer and for composing pious works, among which is a paraphrase of the Magnificat. She gave generously of her store of learning and virtue, handing down to her children the rich inheritance which she had received from her noble predecessors. She died on October 5, 1560, at Saragossa, and was interred in Pédrola.<sup>182</sup>

D<sup>a</sup> Isabel Borja, known in religion as the Venerable Francisca of Jesus, was aunt of D<sup>a</sup> Luisa and St. Francis Borja. Born in Gandía, the fifteenth of January, 1498, she was daughter of D.

<sup>180</sup> Parada, *op. cit.*, 188; Cf. *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XVI.

<sup>181</sup> "Preface, Madrid Ed., 1854, III, 267." Cited in Parada, *op. cit.*, 184.

<sup>182</sup> Parada, *op. cit.*, 184.

Juan Borja, Duke of Sésaro, and second Duke of Gandía. Her mother was D<sup>a</sup> Maria Enriquez de Luna, who belonged to the royal family of Aragon. After the death of her husband, who is said to have been assassinated in Rome by Caesar Borja, D<sup>a</sup> Maria entered the convent of Santa Clara of Gandía, where she was known as Sister Maria Gabriela. At the time of her death, she was abbess of the same convent.

D<sup>a</sup> Isabel, who was destined to precede her mother to the cloister, experienced on two remarkable occasions the protection of Divine Providence in her regard. When she was but three years of age, her nurse let her fall from a great height from the palace but the child escaped without any injury. Again, to secure her vocation which her parents opposed, it was revealed to Isabel that her only brother, Juan, would have a son who would perpetuate the glorious name of the family and give great honor to the church. When this prophecy was duly recorded in the monastery of Gandía, the parents relented, their only objection having been the risk of bringing up for the world an only child. The prophecy was fulfilled in the birth of St. Francis Borja.

Isabel Borja entered at first the Convent of Discalced Franciscans in Gandía and then passed to that of Madrid, where she was abbess, and where she governed the convent with great mildness and discretion. Such were her gifts for administration, that she was sent as abbess to the Convent of Rioja in 1552 and thence to Valladolid in 1557, where she died on the twentieth-eighth of October of the same year.

This holy nun wrote a number of spiritual treatises for the members of her convents, some of which are preserved in manuscript, while others are published by the historian of her order.<sup>183</sup> These writings are collected under two heads: "Spiritual Exhortations," and "Holy Exercises." Many of her letters are also preserved in manuscript and are said to be in the mansion of the Marquis Osera. Of these, some are published by the biographers of St. Francis Borja and of his sister, D<sup>a</sup> Luisa, both of whom were her correspondents. The roll of manuscripts has this inscription "In this package are eight letters, the most holy and most consoling possible, of Sister Francisca of Jesus of Santa Clara, of Gandía, to my Señora the Duchess D<sup>a</sup> Luisa de Borja, of holy life."<sup>184</sup>

<sup>183</sup> Carrillo, "Relacion histórica de la fundacion de las Descalzas de Madrid, IV, 77 ff., Madrid, 1616." Cited in Parada, *op. cit.*, 183.

<sup>184</sup> Parada, *ibid.*



The spiritual exhortations are in tone and subject matter evidence of the sincerity and humility of the abbess and of the happy blending of mildness and firmness with which she is said to have governed the different convents over which she ruled. In one of her exhortations she writes: "Prostrate at the feet of each one of you, I implore, on my knees, that you have union of hearts and preserve peace one with another. It seems to me that what should be able to foster this peace is that each one make at least once a week a sincere examination of the affections of her soul, to see what it loves, what it hates; what it dreads or hopes for; what troubles it and what gives it joy; with what it is carried away; and considering how she has yielded to this and how she has made use of that, she will see the harm done and how vice has mingled with virtue. She will see that that which she believed to be zeal was, perhaps, passion; that what she believed to be discretion vanishes away; that what she thought prudence she finds to be pride; that what she thought to be in order is totally in disorder."<sup>185</sup>

Her biographer affirms that such was the fervor and sanctity of the good abbess that words like these were received as oracles by her devoted nuns, and that her spoken discourses were cherished as precious memories.

Another nun who did good service to her order by her literary labors was D<sup>a</sup> Isabel de Alagón. She belonged to the family of the counts of Sástago and was born in Saragossa. In 1545 she was elected prioress of the Royal Monastery of Our Lady of Sixena of the Order of St. John of Jerusalem. She revived the Breviary and the rules of the order, publishing the former in Saragossa, in 1547, under the following title: *Breviarium secundum Rítum Sixenae Monasterii, Ordinis Sancti Joannis Hierosolymitani, sub Regula Sancti Augustini*. It bears the coat of arms of the house of Alagón, and has a preface by the author in which she sets forth her reasons for the revision.

The edition was in use in the order at the time of the decree of Pope Saint Pius V. ordering the universal use of the Roman Breviary.<sup>186</sup>

The abbess who preceded D<sup>a</sup> Isabel, D<sup>a</sup> Luisa Moncayo, of the family of the counts of Coscojuela, wrote the directory of the

<sup>185</sup> *Ibid.*

<sup>186</sup> Latassa y Ortin, *Bib. Nueva de los Escritores Aragoneses*, I, No. 96. Cf. Parada, *op. cit.*, 134.

order. She had a sister, Serena Moncayo, who was also a nun in the same-monastery.<sup>187</sup>

A number of other sixteenth century nuns published works, either translations from the Latin, or original productions in Latin or Castilian. Among these was Sister Maria Tellez, a Franciscan of the convent of Tordesillas, who translated the work of Luis Cartusiano, on the Passion of our Lord Jesus Christ, from Latin into Castilian.<sup>188</sup>

Sister Cecilia of the Nativity, who was Cecilia Sobrino, one of the daughters of D<sup>a</sup> Cecilia Morillas,<sup>189</sup> is characterized by her biographer as the "happy image" of her illustrious mother. She was a nun in the Carmelite Convent of Valladolid belonging to the foundations of St. Teresa. Born in 1570, she could enjoy but eleven years of companionship with her noble mother and was deprived of much of the training which fell to the lot of her older brothers and her sister. Still such was her education that besides being an able musician and a very gifted artist, she was a poet and the author of several other works. She was Mistress of Novices and Prioress in the Monastery of Valladolid and at Calahorra, where she directed the founding of the convent. She later founded the convent of Teresans in Madrid.<sup>190</sup>

Her works of art and her writings are preserved in the convents of Valladolid and Madrid. Among the latter are a *Treatise on the Immaculate Conception of the Mother of God*; and *Autobiography*; an account of the merits and virtues of her sister, Maria de San Alberto; and a number of poems.<sup>191</sup>

Sister Maria de San Alberto belonged to the same convent, that of Valladolid. There she spent her days, like her sister, in prayer, study and writing. She, too, was a musician and poet and she left a number of mystical writings. As prioress, she governed the monastery with wisdom and great virtue for a number of years.

Among her literary productions are the following: *Visions of Catalina Evangelista*; *A diary of her own visions*; *Verses on the Nativity*; *A metrical paraphrase of the psalms*; *Various letters*.

<sup>187</sup> Parada, *op. cit.*, 193.

<sup>188</sup> Antonio, *op. cit.*, II, 88; Parada, *op. cit.*, 152.

<sup>189</sup> *Supra*, 59.

<sup>190</sup> Cf. Parada y Lautin, "Las Pintoras españolas, In *La Ilustracion Española y Americana*, 1876." Cited in Parada, *op. cit.*, 178.

<sup>191</sup> Parada, *op. cit.*, 178.

Mother San Albertino also arranged and compiled, in part, the letters of Saint Teresa. One of her own letters is published with those of the saint in the collection made by D. Vicente de la Fuente in his life of the great Carmelite.<sup>192</sup>

Many other names of learned women appear in the works of the Spanish historians and biographers. There is Catalina Estrella, of Salamanca, daughter or niece of the chronicler, Don Juan Crisostoma Calvete de Estrella. She was proficient in Latin, French and Italian, and possessed exceptional knowledge of history.<sup>193</sup>

Isabel Coello, of Madrid, daughter of the celebrated artist, Alonso Sanchez Coello, was also an artist and musician. She was born in 1564 and lived until 1612. Vicente Espinel, in his *Casa de la memoria*, has the following lines to her:

"In her celestial hand the instrument  
Doña Isabel Coello sets atune.  
The sovereign choir attentive hears  
And contemplates the flowing harmony.  
That heavenly grace, that genius all sublime,  
The frozen heart to limpid fountain turns.  
Throat, voice and dexterous fingers all unite,  
One burst of perfect melody to raise."<sup>194</sup>

Another sixteenth century musician, praised by the same poet for her gifts, is Francisca Guzman. Her personal charm and the charm of her voice he thus portrays:

"Doña Francisca de Guzman, graceful and serene,  
The spell-bound company in fetters held;  
The throng of singing birds she gently hushed  
With sweet alluring notes of sweeter song.  
The air in myriad waves of harmony

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<sup>192</sup> Vol. II, p. 9. Cited in Parada, *op. cit.*, 179.

<sup>193</sup> Antonio, *op. cit.*, II, 348; Parada, *ibid.*, 190.

<sup>194</sup> *Canto 2*. Quoted in Parada, *op. cit.*, 192:

"En la divino mano el instrumento  
Doña Isabel Coello tiene y templa;  
Oyelo el soberano coro atento  
Y la disposicion y arte contempla  
La hermosura, el celestial talento  
Que al más helado corzon destempla.  
Garganta, habilidad, voz, consonancia,  
Término, trato, estilo y elegancia."



To heaven mounted, whence it trembling fell  
In mellow echoes to the charmed earth."<sup>195</sup>

Other literary women were Cecilia Arellano, of Saragossa, who knew Latin, Portuguese, French and Italian.<sup>196</sup> Magdalena Bobadilla, noted for her Latin scholarship.<sup>197</sup> Catalina Rizo, author of the work: *Anathema sotericon pro vita Patris servati*, on the index of manuscripts in the National Library and published in *Biblioteca de libros raros*, of Valle y Rayon;<sup>198</sup> and Marion Cardenas, author of another work on the same index: *Noticia de las monjas que introjudo en Roma por las años de 1525 llamadas las emparedadas*.<sup>199</sup> Another work in the Royal Library, unedited, *Instrucciones a su hijo D. Luis*, is attributed to Estefanía Requesens, of Catalonia.<sup>200</sup>

Besides these minor authors, Antonio<sup>201</sup> mentions eight or ten more of the sixteenth century, whose works were worthy of a place in the nation's archives. Other women, famous for their virtue and learning, wives and mothers of sturdy character, nuns or teachers in the Renaissance schools, receive also more than a passing mention.<sup>202</sup>

This array of cultured womanhood was not a sudden apparition on the fair fields of Spain and Portugal—a mushroom growth fostered in the dewy morn of the Revival, only to catch the blight of its scorching rising sun. In these Renaissance women were preserved and perfected those noble qualities and accomplishments of which the medieval Iberian woman furnishes us the type. Like Dante and Petrarch, Isabel of Castile and her scholarly tutor, La Latina, emerged from the Past endowed with the power which it was hers to bestow and with an ambition, born of that power, which the future alone could satisfy.

<sup>195</sup> *Ibid.*, Canto 3; Parada, *Ibid.*, 191:

"Doña Francisca de Guzman se vió  
Serenó el rostro en movimientos graves  
Tener suspensa aquella compañía  
Con acentos dulcísimos suaves:  
Con la voz y garganta suspendia  
Al escuadron de las cantoras aves;  
Al aire rompe y pasa por el fuego  
Al cielo llega y vuelve luego al suelo."

<sup>196</sup> Antonio, *op. cit.*, II, 347; Parada, *Ibid.*, 191.

<sup>197</sup> Antonio, *Ibid.*, 351; Parada, *Ibid.*, 133.

<sup>198</sup> Parada, 134.

<sup>199</sup> *Ibid.*, 193.

<sup>200</sup> *Ibid.*

<sup>201</sup> *Op. cit.*, II, 352 ff.

<sup>202</sup> Cf. Rada y Delgado, *op. cit.*; Feijóo, *op. cit.*; Latassa y Ortin, *op. cit.*

## SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY\*

(Continued)

### ROSSETTI: GOD SOUGHT THROUGH BEAUTY

The supremacy of science, and the advance of democracy, are usually considered the two dominant forces in modern English life and thought. The ideas which had begun to shape themselves early in the century, were clearly defined by 1830. The new political and social movements developed rapidly, but by the middle of the century, they were compelled to recede before the storm of historical criticism and scientific exposition which their wide-spread inception and propagation had aroused.<sup>126</sup>

Prominent among the minds of more distinctly spiritual grain, whom this endless pursuit of scientific and political ideals had repelled, stands Dante Gabriel Rossetti.<sup>127</sup> As Keats in the earlier part of the century held aloof from the revolutionary struggles which so powerfully affected Byron and Shelley, so now Rossetti, and with him that small band of enthusiasts to be known later as the Pre-Raphaelites, cared not a whit for the endless discussion of the correlation of physical forces, natural selection, the infallibility of the Bible, and wholly unaffected by the expansion of these scientific and philosophical ideas, sought to "get away from this vain disquiet to quiet, from futile argument to fruitful meditation, from materialism to the spiritual, from this ugly world to a beautiful one, from theological squabbles to religious symbols, from fighting sects to the invisible Church, from Science and its quarrels to the great creations of imagination, from convention to truth in Art, from imitation of dead forms of Art to Nature herself. . . . Let us seek the realm of pure faith, or if we do not care to believe, to that pure image of beauty which we see once more rising from the Sea of Time."<sup>128</sup>

Mr. Arthur Benson, in his *Life of Rossetti* points out two predominating strains in nineteenth century poetry: one, the strong

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\*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>126</sup> Cf. Saintsbury, George, *The Later Nineteenth Century*, London, 1907, pp. 352-396.

<sup>127</sup> Cf. Rossetti, William, in *Preface to Works of Dante Gabriel Rossetti*, London, 1890, p. XXI.

<sup>128</sup> Brooke, Stopford A., *Four Victorian Poets: Clough, Arnold, Rossetti, Morris*, London, 1908, p. 15.

impulse to find a poetical solution for the problem lying behind nature and life; the other, an attempt to treat of human relations in their most direct form. With neither of these had Rossetti any close affinity. He belonged rather to the medieval school of Italian poetry, and sought inspiration in the romance and mysticism of that period.<sup>129</sup> "He was a Latin, and he made it his special task to interpret to modern Protestant England whatever struck him as most spiritually intense and characteristic in the Latin Catholic Middle Age."<sup>130</sup>

This was not strange. His mother was half-Italian: his father was a native of the kingdom of Naples, and a well known commentator and exponent of Dante. From his childhood he had been trained to love the great poet, and had been given his name at the baptismal font.<sup>131</sup> In the beautiful sonnet, "Dantis Tenebrae," written in memory of his father, he says,

"And didst thou know, indeed, when at the font,  
Together with thy name thou gav'st me his,  
That also on thy son must Beatrice  
Decline her eyes according to her wont,  
Accepting me to be of those that haunt  
The vale of magical dark mysteries,  
Where to the hills her poet's foot-track lies,  
And wisdom's living fountain to his chaunt  
Trembles in music."<sup>132</sup>

The poet believed that he had found in the *Vita Nuova* a sympathetic statement of his own moods, and he tells us,

"I, long bound within the threefold charm  
Of Dante's love sublimed to heavenly mood,  
Had marvelled; touching his Beatitude,  
How grew such presence from man's shameful scorn.  
At length within this book I found portrayed  
Newborn that Paradisal Love of his,  
And simple like a child; with whose clear aid  
I understood. To such a child as this,  
Christ, charging well his chosen ones, forbade  
Offence: "for lo! of such my kingdom is."<sup>133</sup>

That for him Beatrice declined her eyes according to her wont, his poetry affords sufficient proof. His earlier productions show

<sup>129</sup> Cf. *Op. cit.*, p. 78-79.

<sup>130</sup> Beers, *A History of English Romanticism in the Nineteenth Century*, New York, 1899, p. 298.

<sup>131</sup> Cf. Rossetti, William M., in *Preface to Poetical Works of Dante Gabriel Rossetti*, London, 1905, pp. 7, 8.

<sup>132</sup> Rossetti, Dante Gabriel, *Complete Poetical Works*, Boston, 1903, p. 291.

<sup>133</sup> *Ibid.*, p. 290.



a curious blending of human devotion and religious mysticism. The "Blessed Damosel" is of this type. It is a story of the interpenetration of time and eternity, of earthly and heavenly love. A soul, to whom it seemed

" . . . she scarce had been a day  
One of God's choristers;  
The wonder was not yet quite gone  
From that still look of hers,  
Albeit, to them she left, her day  
Had counted as ten years,"<sup>134</sup>

leans over the parapet of heaven to catch a glimpse of her earthly lover. Rossetti paints the radiant vision in firm, clear outline, with a definiteness of imagery singularly striking in a theme so profoundly mystical. The golden bar, the maiden with stars in her hair and lilies in her hand, are drawn with the calm unhesitating realism of a medieval painter. She speaks of what life will be in heaven when they are reunited, and these human touches in the midst of eternity create a feeling of nearness and vastness which give to the poem an incredible charm. There is a gentle faith in the far-off meeting, yet the soul on earth is troubled, for

"shall God lift  
To endless unity  
The soul whose likeness with thy soul  
Was but its love for thee?"<sup>135</sup>

To those who would object that the blessed soul is pictured as too much absorbed in earthly love, we can but reply in the words of a critic, whose ability to read the mind of the poet beneath the printed page, was a source of keen satisfaction to Rossetti himself:<sup>136</sup> "The heaven of theology is an assemblage of paradoxes which faith alone can knit together; and in its entirety, wholly without the realm of art. In this poem we have one aspect of the life of the blessed presented to us most vividly in the only colors an artist's pencil can command—those of earthly love."<sup>137</sup>

That Rossetti believed love begun on earth would be perfected in heaven, we gather from "The Portrait:"

<sup>134</sup> *Ibid.*, pp. 1, 2.

<sup>135</sup> *Ibid.*, p. 5.

<sup>136</sup> Rossetti, William, *Dante Gabriel Rossetti, as Designer and Writer*, London, 1899, p. 154.

<sup>137</sup> Earle, J. C., *Catholic World*, XIV, 266, Art. "Dante Gabriel Rossetti."

"Even so, where Heaven holds breath and hears,  
 The beating heart of Love's own breast,—  
 Where round the secret of all spheres  
 All angels lay their wings to rest,—  
 How shall my soul stand rapt and awed,  
 When, by the new birth borne abroad  
 Throughout the music of the suns,  
 It enters in her soul at once  
 And knows the silence there for God.

Here with her face doth memory sit  
 Meanwhile, and wait the day's decline,  
 Till other eyes shall look from it,  
 Eyes of the spirit's Palestine,  
 Even than the old gaze tenderer:  
 While hopes and aims long lost with her  
 Stand round her image side by side,  
 Like tombs of pilgrims that have died  
 About the Holy Sepulchre."<sup>133</sup>

He made no pretense of being either a moral teacher, or an inspirer of noble deeds: his mission was to proclaim the supremacy of beauty and love. He sought to express the intricate and complex development of human passion, its outward manifestation in beauty of form and feature, whose material loveliness he believed to be the voice of some spirit speaking to his soul. In the power of this spirit he believed with fervent faith, but he made no attempt to square that faith with the grave problems of life and conduct which have confronted men in all ages. In some of his poems, it is true, he does paint the degradation and breakage which result from preferring low loves to high ones, and shows that he has the power to look beyond appearances to the great unity of purpose that underlies all things; to see beneath the tragedy of thwarted human endeavor, the workings of a law of retributive justice. Such a poem is "Jenny," wherein he contrasts the outcast at his feet, with his cousin, just such a girl,

"And fond of dress, and change, and praise,  
 So mere a woman in her ways,"<sup>139</sup>

yet guarded in the atmosphere of home, and reflects,

<sup>133</sup> Rossetti, Dante Gabriel, *Complete Poems*, ed. cit., "The House of Life," p. 132.

<sup>139</sup> *Ibid.*, p. 110.

"So pure—so fallen! how dare to think  
 Of the first common, kindred link?  
 Yet, Jenny, till the world shall burn  
 It seems that all things take their turn,  
 And who shall say but this fair tree  
 May need, in changes that may be  
 Your children's children's charity?  
 Scorned then, no doubt, as you are scorn'd!  
 Shall no man hold his pride forewarn'd  
 Till in the end, the Day of Days,  
 At Judgment, one of his own race,  
 As frail and lost as you, shall rise—  
 His daughter, with his mother's eyes?"<sup>140</sup>

Since medieval times were above all else Catholic times, it was quite impossible that an artist intensely alive to the beauty of those ages of faith, and seeking to imitate the spiritual tone of their art, would fail to be influenced by their strong religious feeling, and by their child-like devotion to the Mother of God. Rossetti's first painting, for he was painter as well as poet, had for subject the "Girlhood of the Virgin Mary,"<sup>141</sup> and his second, the "Annunciation." In his poem "Ave" he has shown a tenderly sensitive comprehension of the mysteries of our Lady's life.

"Mother of fair delight,  
 Thou handmaid perfect in God's sight,  
 Now sitting fourth beside the Three,  
 Thyself a woman Trinity.

Ah! knew'st thou of the end, when first  
 That Babe was on thy bosom nursed?  
 Or when he tottered round thy knee,  
 Did thy great sorrow dawn on thee?

Nay, but I think the whisper crept  
 Like growth through childhood,  
 Work and play,  
 Things common to the course of day  
 Awed thee with meanings unfulfilled  
 And all through girlhood, something still'd  
 Thy senses like the birth of light,  
 When thou hast trimmed thy lamp at night.

O Mary Mother! be not loth  
 To listen—thou whom the stars clothe.

<sup>140</sup> *Ibid.*, p. 119.

<sup>141</sup> Rossetti, William Michael, *Op. cit.*, pp. 8-10.



Into our shadow bend thy face,  
 Bowing thee from the secret place,  
 O Mary Virgin, full of grace!"<sup>142</sup>

Another poem that illustrates how near Rossetti was to the mysticism of the Catholic Church in sympathy and imagination, though remote from it in conviction and practice, is the sonnet entitled "Mary Magdalene." This was written for one of his own pictures, and is best understood in the light of that picture. The beautiful Syrian girl, who makes her way, rose-crowned and laughing, in the midst of a gay procession, has been attracted by the glance of the Savior, as he sits in the house of Simon. Unmindful of the scorning faces around her, she breaks away from her persuasive lover, won by the look of sorrow and yearning in Christ's eyes:

"Oh! loose me! See'st thou not my Bridegroom's face,  
 That draws me to Him! for His feet my kiss,  
 My hair, my tears He craves today:—and oh  
 What words can tell what other day and place  
 Shall see me clasp those blood-stained feet of His."<sup>143</sup>

"World's Worth" which was first published in *The Germ* under the title "Father Hilary" has been styled, "a delicate and subtle study of religious passion, full of special grace and spiritual charm."<sup>144</sup> The poem pictures a monk, with brain grown void and thin through excessive introspection, who, to free himself from his burden, seeks contact with the outer world, only to find new pain. At last,

"He stood within the mystery,  
 Girding God's blessed Eucharist:  
 The organ and the chant had ceased.  
 The last words paused against his ear  
 Said from the Altar: drawn round him  
 The gathering rest was dumb and dim.  
 And now the sacring-bell rang clear  
 And ceased; and all was awe,—the breath  
 Of God in man that warranteth  
 The inmost utmost things of faith.  
 He said: "O God, my world in Thee!"<sup>145</sup>

That mysticism has often run riot in magic, history attests, and side by side with what we must admit to be a well-defined

<sup>142</sup> Rossetti, Dante Gabriel, *Complete Poems*, ed. cit., p. 41, ff.

<sup>143</sup> *Ibid.*, p. 283.

<sup>144</sup> Swinburne, A. C., *Essays and Studies*, London, 1875, pp. 85-90.

<sup>145</sup> Rossetti, Dante Gabriel, *Op. cit.*, p. 186.

mystical cast of mind in Rossetti, is a curious turn for superstition, for weird, uncommon forms, for apparitions and ghostly figures, charms and mysteries.<sup>146</sup> Sister Helen, melting the waxen image of Keith of Ewern, her guilt emphasized by the innocent prattle of her little brother; "Rose Mary," with its tale of evil spirits having power over none save the sin-stained; the wild story of Adam and Lilith, give proof of how well fitted he was to show himself a master in this unreal world.

With the wider movements of life, Rossetti was little in touch: a single purpose, a sole idea, enthralled and absorbed him. The ultimate realities of life for him lay neither in intellectual striving nor in moral action, but in that beauty which Goethe<sup>147</sup> held to be a primeval phenomenon, never visible itself but seen in a thousand various expressions of the creative mind, and which Plato<sup>148</sup> discerned as a reflection of heavenly beauty, which he who looks on, worships as divine. To Rossetti, this beauty was not one form through which the soul expresses itself—it was identical with the soul, and its clearest manifestation was in a woman's face:

"This is that Lady Beauty, in whose praise  
Thy voice and hand shake still,—long known to thee  
By flying hair and fluttering hem, the beat  
Following her daily, of thy heart and feet,  
How passionately and irresistibly!  
In what fond flight, how many ways and days."<sup>149</sup>

It was in the light of this beauty that he interpreted all his experiences. The result is, that his poetry displays a strange fusion of the sensuous and the spiritual.

Theodore Watts says of him, "To eliminate asceticism from romantic art, and yet to remain romantic; to retain that mysticism which alone can give life to romantic art, and yet to be as sensuous as the Titians who revived sensuousness at the sacrifice of mysticism, was the quest, more or less conscious, of Rossetti's genius."<sup>150</sup> Precisely because of this attempt to cast aside the claims of renunciation and sacrifice, we find in Rossetti's poetry something

<sup>146</sup> Rossetti, William, *Dante Gabriel Rossetti as Designer and Writer*, p. 124.

<sup>147</sup> Cf. Eckermann, J. P., *Gespräche mit Goethe*, Leipzig, 1902, Band II, p. 300.

<sup>148</sup> Cf. Plato, *Phaedrus*, 247. *The Banquet*, 210, 211, 212.

<sup>149</sup> Rossetti, Dante Gabriel, *Op. cit.*, "The House of Life," p. 195.

<sup>150</sup> Watts-Dunton, Theodore, *Nineteenth Century*, 13, 405, Art. "The Truth About Rossetti."

of that dull gray sense of loss, which he has pictured so well in "Proserpine," when the soul realizes that she has tasted too freely of lower joys, and the sense of bondage that comes when she discovers she had chosen to rule on earth, rather than to serve in heaven.

"Afar away the light that brings cold cheer  
 Unto this wall, one instant and no more,  
 Admitted at my distant palace-door.  
 Afar the flowers of Enna from this drear  
 Dire fruit, which, tasted once, must thrall me here.  
 Afar those skies from this Tartarean gray  
 That chills me: and afar, how far away,  
 The nights that shall be from the days that were."<sup>151</sup>

Greatly as Rossetti was influenced, in the treatment and coloring of his subjects, by the Italian Middle Ages, yet he caught but one phase of their spirit. It is true, the whole original literature of that time was a spontaneous creation of love, but there was another kind of love than that which gave a theme to Cavalcanti and to Guinicelli. There was the love of which St. Francis of Assisi<sup>152</sup> and Jacopone da Todi<sup>153</sup> sang—a heavenly love seeking out alike the unconsidered girl, and the eager leader of affairs, and ravishing them with His beauty. That an English poet of the nineteenth century, whose attraction for Catholicism lay rather in its ritual than in its creed, and whose sympathy was rather with the physical beauty of Christianity than with its moral code, should fail to perceive this, is not strange; but in that he did so fail, we hold his mysticism an exotic, and theirs a true growth.

<sup>151</sup> Rossetti, Dante Gabriel, *Op. cit.*, "Sonnets," p. 281.

<sup>152</sup> Cf. Ozanam, Frederick, *The Franciscan Poets in Italy of the Thirteenth Century*, translated by A. E. Nellen and N. C. Craig, New York, 1915, p. 49 ff.

<sup>153</sup> *Ibid.*, p. 186, ff.

(To be continued)



## THE WORK OF THE FIRST PRIMARY GRADE

The little newcomers just stepping from the borders of Fairyland and Play, into the kingdom of School and Lessons!—there is something really bitter in the thought that the little shoulders must bear the burden of letters and numbers, which must be reckoned with from this first day of school until the last day of life! What shall the first year of school teach them? What are these growing brains capable of absorbing? In other words what shall be the contents of the course for the first primary grade?

Prof. Mark, in his book "The Teacher and the Child," says, "We must adjust our lessons, not to our own experience and point of view, but to the experience and point of view of the child. If we do not, we never really begin at all. We are not building word castles in the air; we are teaching children and we must begin with the children." This view should be especially adhered to in regard to the course adopted for the little beginners, and I think it has been the dominating spirit in the preparation of all present courses. The instruction in the first primary grade, in nearly all the larger schools, comprises the following branches:

Religion (denominational and parochial schools).

Phonics and Speech.

Drawing and Handwork.

Reading and Dramatic Expression.

Numbers.

Writing.

Music.

Nature Study.

Physical Training, Games.

At first glance, the above appears a formidable course for a little beginner, but when the method of presentation is understood, it will prove to be the most advisable from the standpoint of the child's need and experience. It permits of mental growth upon natural lines; it develops knowledge for further years; it strengthens the intellectual faculties, it encourages an interest in, and an effort of accomplishing the simple school tasks; and it contains the proper amount of work and of knowledge which the normal child can perform and assimilate in the first year of school life.

The outline of the preceding primary course and the methods presented in this paper, are, naturally, not entirely original. I

would not presume to submit methods based on no other than my own authority, so I have combined my experience with the instruction received at the normal school and at teachers' institutes; with the methods from the books and lectures of educators of the United States and England.

#### PHONICS AND SPEECH

The phonetic drill is not only of value in its aid to reading, but its significant meaning lies in its inestimable value to clear enunciation, ear training and correction of speech defects. Educators say, "The majority of our school children do not pronounce their t's and d's, nor make use of round pure vowels, because they have never heard them; or because they have acquired a habit of keeping the jaws rigid and the teeth closed. The 'language conscience' should be awakened in children of the lower grades, so that they will feel inclined to stop their ears to an unpleasant speaking tone, as they will to the shrill whistle of a locomotive. Primary children are in an imitative, playful, language-building period and therefore such work in voice culture belongs to the earlier grades." A separate period should be assigned for Phonics and Speech, during which time clear enunciation of sounds is the most necessary qualification. For our little tots, this time can be made very interesting and beneficial by the following exercises; words can be given without sound, as "Good morning" clearly enunciated but not vocalized; or directions; "Please, close the door," or "Be seated;" how eagerly the class watches the lips of the teacher and distinguishes the words; or let one child impersonate some animal which he should make known by its characteristic sound; this little game introduces new and various sounds. Then the simple rhymes are so good for the recurring accent is carefully listened for. Ask for the words which rhyme in "Jack and Jill," for instance. Single words which have similar endings can be asked for, as, "Who thinks of a word which sounds like—bat?" Permit each child to vocalize one; mat, cat, rat, hat, etc. Vowel and consonant exercises can also be outlined. Lists of words beginning with e—eel, eat, each, ear, erase, etc., or with m—man, many, more, mast, etc., should be recited by the pupils, the teacher always watching carefully that the initial letter is distinctly and correctly uttered. Later on, when the children recognize letters, it is wise to group words into "families," as to endings, thus

ake—rake, make, bake, cake, etc., and write each one on the board as the child gives it. For busy work, the class can be given little books on the top of each page of which is pasted, printed or written, an ending; the children can enter in words, accordingly, that have these endings and they will have little dictionaries. Many are the devices for making the phonetic drill all that it should be; not to make reading a mechanical process but to cultivate the voice and to acquire clear enunciation. Phonics has become an important factor in primary grades and has worked a great improvement in sight reading and voice culture.

#### LANGUAGE

Language for the primary grade? the uninitiated may ask. Yes, but not the language of "ye olden days" nor yet the language of the grammar books. But the language of nature, of earth, of description, of actual events in the lives of the children; in short, the language of natural, free, fanciful associations of childhood. "Language is not speech alone; it is the communication of ideas." The study of nature, not book-nature, but "sure-enough" nature, develops many language lessons. The picture study of the pictures which give rise to individual interpretation, to imaginative faculties, is an indispensable factor in primary language work. The simple story reproduced in the little dramatic play; the description of something observed or witnessed on the way to and from school; or of some scene, woods, river, mountain or any nearby bit of scenery—are all topics to be interestingly related, not by the teacher, but by the pupils. Naturally, the language lessons are oral recitations, until the simple words are learned; then simple, short sentences can tell the story in written lessons. The paramount point to be kept in mind is, that the child must learn to express himself, to communicate his thoughts. In fact, he should "talk well, before he reads well."

#### LITERATURE

The literature read to the primary pupils, should have life, vigor and dramatic powers. Legends of the life of Christ, myths, fairy tales, stories of the children of other lands, should not only be read but also told by the teacher to these little children, in such a way as to awaken a sense of the beautiful in literature; to arouse sympathy, love, joy, sorrow—whatever emotion the story calls



for. There should be a special period devoted to reading or telling stories every day.

#### READING

"The children in the initial stage of reading have no use for a text-book. They should begin to connect the object and the written symbol by being encouraged to tag or name pictures, either those presented to them, or those which they have drawn." This is the principle adopted by present day instructors and there is much good in it. When the beginners have a sufficient knowledge of words to read them in short sentences, the primary text-book can be assigned them. These text-books should contain lessons which partake of the nature of stories. Not mere isolated sentences devoid of all interest. "A word, properly presented to a child, is a picture." Three or four sentences, properly presented, may tell the child a beautiful little story. The child develops a love for good literature from the proper primary text-book, and, after all is said, is this not the desire of every earnest teacher, to cultivate the correct reading instincts in her pupils?

#### DRAMATIC EXPRESSION

Dramatic expression not only refers to the little dramatic play of the reading lesson, but also to the dramatic interpretation of all exercises. It vitalizes the lesson and stirs the latent possibilities in the minds. Children enjoy "playing" a part, for they are in the world of imagination and "make believe," and they should be encouraged to dramatize every sentence or exercise which permits of individual expression. The teacher should follow the suggestions of the children in so far as possible; at any rate, she should obtain their ideas of their presentation. Words should not be memorized but the players should give, in their own words, the simple sentences. In fact, the interpretation must be a natural one in all respects and by no means a formal, exact, "learned-by-heart" dialogue. If these reproductions are orderly, wholesome and simple, the benefit derived from the decrease in restlessness, from the natural expression, from the awakened interest, from the vital lesson, is untold, and even those teachers who have a horror of the word "play" in connection with school, must realize that the greatest effort and work is unconsciously put into this kind of "play."

## NATURE STUDY

The subject Nature Study is developed through the actual growing and natural phenomena in the child's vicinity. The observance of growing things, the planting of trees and flowers, the awakening of nature in spring, the observation of clouds, of storms, of raindrops, of snowflakes, of the rainbow, of stars, in fact, all of nature's charms, can be studied in the concrete and can be made to prove true friends of the children. The many beautiful praises sung to nature in prose and poem are taken in connection with this subject, and, as I mentioned before, most of the primary language lessons are developed from this source.

## NUMBERS

In number work, the facts to ten or twelve are usually considered sufficient for the first year. All of the facts concerning these numbers are mastered through various devices. Here, too, the arithmetic game is invaluable. Numbers must not be mere ugly little imps to haunt the child's sleep; but they must mean something; they must be related to apples, toys, pencils, money, members of the class—everything in the child world. Bean bags are of inestimable value. I once heard a well-known principal of primary grades say, before a large assembly of teachers, "I would not, in fact, I could not, teach the primary grades without my bean bags!" Lessons must be explained with concrete objects; then later abstract number work must be also drilled, well; for in dealing with figures, both types of recitation are necessary; only the order of presentation should be strictly held to—concrete work always preceding abstract drill.

## WRITING

The copy-book has had its day, and the sighs of relief from teachers and pupils echo throughout the educational world! The double-lined page was a means of "torture" to the little tots, who could scarcely control their arm movements, much less the fine finger movements that fractional space demanded. The taut, strained expression, the stoop shoulders, the head turned from side to side, the squinting eye, the twitching muscles, the general nervous atmosphere during the writing periods of former times, were due to this "copy-book fad," and I fear it has much to answer for. Free hand movement, large letters, correct, easy, natural positions, stretching, shaking of the muscles—this is what

the beginner needs; and a single sheet of paper, if ruled, then with wide spaces between the lines. And he should not be held responsible for the exact copy of the word, but all honest effort should receive the longed-for word of praise.

#### DRAWING AND HANDWORK

Dr. Burnham says—"Drawing has a three-fold significance; first, as a form of natural reaction; second, as giving the satisfaction which comes from productive activity and social expression, and third, as developing an interest in art through the possibilities of imitation." The common characteristic of children is their love for drawing; be their productions ever so poor, to them they are beautiful, and beware of ever ridiculing the young artists' honest efforts. Drawing and simple handwork should be encouraged throughout the first year of school, perhaps to a greater extent than in later years. The natures of the pupils can be read in their productions. No standard of perfection should be established but freedom allowed. Little stories can be told in these drawings; the work of the days of the week; simple scenes; flowers; fruits; all can be depicted by these youngsters in a manner really astonishing. Then free hand cutting, paper-folding, any simple weaving, coloring, stirs the feeling of capability in the childish heart and arouses the wish to do well. It is the fulfilling of the ever-present, eternal longing in the mortal breast "to do something" and "to be something."

#### PHYSICAL TRAINING

Physical training comprises easy gymnastic exercises and gymnastic games. It should have a special period on the daily program but this need not be at a fixed time. Whenever the atmosphere of the schoolroom becomes tense or overstrained, five minutes spent in vigorous physical exercises will clear the air and renew the vigor of life. Windows should be wide open to permit a complete change of atmosphere; the children should rise, assume erect positions, with shoulders back; but these positions must not be exaggerated, with chests out like "pouter pigeons" as Prof. McMurry witnessed on his tour of school inspection in New York City; concerning which he remarks, that the only point he could feel thankfulness for, was that the pupils simply could not hold such unnatural positions for any length of



time. Straining the muscles does not strengthen them, but rather weakens them, and certainly physical culture was not introduced into our schools to retard but to increase the strength and health of our children.

I have not spoken of the game under a special heading because of its self-evident connection with all primary work. Yes, I can almost "feel" the looks of disgust, the upturned eyes, the upraised hands in the gestures of despair of the antagonists of this method of making school work pleasant. "No games were indulged in during school hours when *I* went to school. *We* studied our A B C's and worked our examples and were otherwise diligent. The maxim, 'Work while you work and play while you play,' was strictly followed," say the opponents of interesting presentation of school work. But I would like to ask them to tell candidly; did they love and understand their lessons? did they "like" school? were they never restless or fidgety? did the big boys of the school never cause them trouble because of their over-charged, restrained vitality? What was the attitude of the pupils toward the teacher? of the teacher toward the pupils? Was not the proverbial rod always within reaching distance? At what door must the blame for these conditions be placed, if not at the door of dry matter-of-fact methods and presentations? Do you, now, work better "while you work" if your task is interesting, though perhaps difficult, or if it is uninteresting and simple? But, yet, you would impose upon the 6-year-old child the disagreeable, work-a-day method of learning. When he looks to you with trust for "bread" you would give him a "stone." Indeed the lesson game is not the play game, but is the properly directed route for developing the activity and energy of the child along interesting, purposeful channels of knowledge.

#### MUSIC

"Music, like language, interprets the social and physical world about us," says Prof. McMurry; and it truly seems, that children can understand by means of this interpretation better than by any other. In the outburst of joyous emotion, childhood expresses itself most easily in song.

Rote singing, simple sight singing, the scale and the beat of time are the practical parts of primary music. Then many, many short songs of all natures—round songs, patriotic, motion songs, fanciful, story—should be taught. "In the choice of songs," says McMurry,

"in relation to seasons, festivals, social events and occupations, there is supplied a strong motive for the use of the songs."

The morning opening exercises usually consist of singing. The little "Good Morning" song, and then one which refers to the character of the day, being the first numbers on the program. After these it is always good to permit the children a preference. Those songs which allow motions should always be accompanied by the proper expressions to make them more real. The music period should be a joyous, happy time for the little ones, but, certainly, not boisterous. From the very first it should be drilled into them, that the soft, sweet tones are best; just as we love best the sweet tone of the nightingale or the lark and do not care for the shrill, noisy call of Sir Blue Jay, so should it be with the human voice.

#### RELIGIOUS LESSONS

I realize that I am placing last that which should be first to all Catholic instructors. It is certainly not because I consider it least, but rather that I consider it "holy ground" where one should tread with slow and reverent step. To outline a method in this course is truly a difficult task, and for the primary grade, two points must be paramount. The first, to keep ever before us our Divine Master's method; and the second, that "memory-perfect texts" do not result in "conduct-perfect actions."

Prayers, stories from the Life of Christ, incidents from the lives of the saints and Bible stories constitute the material for religious lessons for the beginners. If we wish the children to understand and to fulfil their moral obligations, we must make the religious period such, that the little minds can grasp the truths presented to them. Even when they are able to read simple questions and answers in the Catechism, it is never wise to make them commit these word-for-word to memory; this is mere memory-cram and results in no mental growth and no correct ideas of faith. Christ taught by means of parables, by examples taken from life, in order that His hearers and disciples might understand; can we not profit by the Teacher of teachers' beautiful method? So let us use His patient, painstaking lessons and teach His little ones by good examples of tradition and of life, and strive to make them know and feel all that the True Faith would reveal to them through the lips of Mother Church.

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## CATHOLIC HIGH SCHOOLS AND THE PUBLIC SCHOOL SYSTEM

The Hon. Thomas C. Hennings, Judge of the Circuit Court in the city of St. Louis, has recently handed down an important decision concerning the rights of the graduates of Catholic high schools to enter the City Teachers College on equal terms with the graduates of the city high schools.

The Catholics in many of our cities support at their own expense, a system of parochial schools and high schools in which their children receive an education which has proven, in most instances, to be fully equivalent, if not superior, to the education given in the public schools. The Catholics pay their full share of the taxes which support the public schools, while their non-Catholic fellow-citizens are freed entirely from the burden of supporting the schools in which the Catholic children are educated. This inequality of burden has often been commented upon and contrasted with the situation in Canada and Newfoundland, where denominational schools receive their proportionate share of the public school tax. One would at least expect a measure of public appreciation for the generous conduct of our Catholic people in thus bearing, uncomplainingly, the unequal burden, but instead of this we not infrequently find narrow bigotry and short-sighted policies animating public school authorities. It was an instance of this kind that gave rise to the contention set forth in the following decision of Judge Hennings:

Ferdinand C. Kayser and Marie E. Kayser, Plaintiffs, *vs.* Board of Education of the City of St. Louis and Ben Blewitt, Defendants. In the Circuit Court of the City of St. Louis, Mo., Division No. 3, No. 2678.

The petition in this case alleges that the plaintiff, Marie E. Kayser, while not a graduate of the St. Louis Public High Schools, under the control of the defendant, is a graduate of a high school of equal standing, that she possesses all the necessary qualifications entitling her to admission to the Harris Teachers' College, which is conducted by the Board of Education as a part of its department of instruction for the training of teachers. The Board of Education, under its rules and regulations prescribed for admission of students to the Harris Teachers' College, has refused to permit plaintiff to enter the college, except upon special terms.



The Board of Education has filed a demurrer to the petition. The ruling of the court on this demurrer may be decisive of the case. Defendant on its brief asserts that the Harris Teachers' College is not a part of the public educational system of the city of St. Louis, that defendant can select such students as they think fit and exclude any person or class of persons they desire.

The State Constitution providing for public schools is as follows:

"A general diffusion of knowledge and intelligence, being essential to the preservation of the rights and liberties of the people, the general assembly shall establish and maintain free public schools for the gratuitous instruction of all persons in this State between the ages of 6 and 20 years."

Article 13, Chapter 106, R. S., Missouri, 1909, provides for the organization of the Board of Education in "School districts in cities of 500,000 inhabitants or more." This article applies to the city of St. Louis alone. The board is created by law to take charge and control of the public schools and makes rules for their management, to take possession of all lands held for school purposes, etc. The board under its broad powers, has established open air schools, special schools for defectives, truant, vacation and night schools, and has provided schools for imparting instruction in any branches of learning which it thinks are best suited to the requirements of the city. The duties of the superintendent are:

"General supervision, subject to the control of the board of the course of instruction, discipline and conduct of the school, text books and studies."

The rule asserted to be unconstitutional was approved by the board, May 14, 1912, reads as follows:

"Women, graduates of the St. Louis Public High Schools, whose record places them within the standing of the highest two thirds of their respective classes, will be admitted to the college without examination.

"Other graduates of the St. Louis Public High Schools and graduates of other high schools on the accredited list of the North Central Association of Colleges and Secondary Schools and of high schools whose equipment and course of study are up to the standard, may be admitted to the Harris Teachers' College of St. Louis, under the following conditions: (1) For those who wish to enter the college an examination will be held at the college building; (2) Written application for permission to take this

examination must be sent to the principal of the college. This application must be accompanied by a certificate of graduation from some high school of the above described standard; (3) All candidates must pass a physical examination; (4) They must also be examined in the following subjects: English Composition and Literature; Algebra to Quadratics; Plane Geometry; General History; two of the following sciences—Physics, Chemistry, Botany, Physiology and Zoology; and one of the following languages—Latin, Greek, French and Spanish. In this examination the candidates must make an average of 75 per cent and not less than 50 per cent in any subject. (5) From those passing this examination, the number admitted to the college will be determined by the prospective need of new teachers in the public elementary schools of St. Louis, and will be made up of those making the highest averages in the examination.

“Those admitted will be required to sign an agreement to teach at least two years in the public schools of St. Louis, if appointed and continued in the service by the Board of Education. Continuance in the course will be dependent upon satisfactory work. There will be no charge for tuition, text books or incidentals.”

The Board of Education is not limited by the charter to any grade of instruction and although the public schools of St. Louis are a part of the school system of the State, they are not governed by such provisions of the general school laws as are clearly not intended to apply to them.

It is contended by the defendants that the college was established for the purpose of specially training teachers for the city public schools, thereby that the college is necessary for the full development of our public school system, and as such the board has a right to maintain and establish it. The board was not required by law to establish or maintain the college as a part of the common school system, but when it did establish such college it became a part of the educational system of the city. The board has no authority to conduct any school except one which is a part of the public school system. The college, like the other schools, is maintained by general taxation for public school purposes, the funds for maintaining the city schools is derived from the special school tax of the city and from the State School Fund, as provided by Article XI, Sec. 6, of the constitution, as follows:

"The annual income of which fund, together with so much of the ordinary revenue of the State as may be by law set apart for that purpose, shall be faithfully appropriated for establishing and maintaining the free public schools and the State University in this article provided for, *and for no other uses or purposes whatsoever.*"

While it is contended that the constitution and statutes provide for common schools in the restricted sense, nevertheless, when the Board of Education established this college it became a part of the common school system. There seems to be some difference of opinion as to what constitutes common schools. The word "common" cannot be arbitrarily defined, but must be considered in connection with the general scheme of education outlined in the constitution, used in connection with the public school system, it has no reference to the kind of studies to be taught, but that the course must be open to all pupils alike. In the case of *Roach vs. Public Schools*, 77 Mo. 484, the court said: "The term 'common' when applied to schools, is used to denote that they are open and public to all, rather than to indicate the grade of the school or what may or may not be taught therein. In the legislation on this subject they are called 'public' as often as 'common' schools. These terms seem to be used interchangeably as meaning one and the same thing."

An advanced school which is a part of the common or public school system established and maintained by taxes collected for school purposes, can no more be controlled for the benefit of some to the exclusion of others with equal qualifications, than can any other school. It would be contrary to natural right and the manifest purpose of those paying taxes, for public school purposes, to hold that the Board of Education, by arbitrary regulations can limit the attendance to all but a favored few. Every tax payer contributes to its maintenance, and there should be no regulation to prohibit any of those benefits in an equal degree to all of equal qualifications. It does not seem reasonable that the Board of Education shall be permitted to select those admitted to the college in the face of Section 11035, R. S. Mo. 1909, which provides in part that:

"All appointments and promotions of teachers shall be made on the basis of merit, to be ascertained as far as practicable in the cases of appointment by examination."



If the teachers must be selected from all those applying on the basis of merit, then the opportunity to prepare for such text ought to be on the same basis.

The general laws and decisions applicable to normal schools do not apply to the college. The legislature has the power to appropriate out of the general revenue, funds to maintain normal schools, teachers' colleges or schools not mentioned in the constitution, and possibly may have the power to limit the students to a particular class, but the legislature cannot appropriate any of the money received from taxes and other sources for school purposes or free the State School Funds, for the maintenance of normal schools or teachers' colleges, unless as free public schools, they would be open to all persons possessing equal qualifications, the number admitted possibly limited to the prospective need of teachers in the community.

The board has the right to make rules and regulations governing the admission to the college and limiting the admission to those receiving over a certain grade, to females, to those graduates of schools having a prescribed standing and such other qualifications, mental and physical, which are general in character, so as to give all persons who come within the sphere of its activities, that is, have equal qualifications for pursuing the course of studies therein taught, equal opportunities for admission. But all those applying for admission must be given an examination of the same character and nature, covering the work prescribed in the high school course. In the event the applicant obtains a grading that would bring her within the standing of the highest two-thirds, then she ought to be admitted on the same basis as the two-thirds of the high school graduates entitled to admission, without examination; but the rule subjecting all others than the two-thirds to tests and conditions not applied to them, and the rule limiting the number to be admitted to the college to a determination of the prospective need of new teachers by the superintendent of instruction or the board, is arbitrary, unreasonable and illegal. A rule of admission to the college ought to be uniform applying to all citizens alike, and if the capacity of the school is limited, then all those obtaining above a prescribed grade by examination or otherwise, ought to receive the benefits in an equal degree. The demurrer to plaintiff's petition will be overruled.

THOS. C. HENNINGS,

May 29, 1916.

*Judge.*

## THE DEVELOPMENT OF THE CATHOLIC UNIVERSITY

As the first Sunday of Advent approaches, the regular time for the annual collection for the needs of the Catholic University of America, we trust that our earnest appeal will meet with generous response on the part of all our Catholic people. The University, on its side, is today serving Catholic education most efficiently, by the superior training given to our Catholic teachers in all parts of the United States and by the increasing number of scholarly young priests and highly educated young laymen who go forth annually from its halls to fight the battles of our holy faith. Very rapidly there is growing up at the National Capital a highly equipped Catholic seat of good studies, devoted to all the higher interests of the Catholic Church, and developing a body of superior teachers in all departments of human knowledge.

Let me place before you a few facts more eloquent than any words. In twelve years the degree students of the University have grown from 110 to 620, not speaking of about 1,000 students in its affiliated institutions and summer schools. The professors have increased from twenty-eight to eighty-three. Its buildings, universally admired in Washington, have increased from three to seven, and are already quite insufficient for the demands made on them. Its site, originally 69 acres, includes now 144 acres, and is easily the choicest in the National Capital. Its library counts already over 100,000 volumes, and in all its departments there has been a corresponding increase of scientific equipment. All this has been accomplished without hindering any other Catholic works, through the generosity and good will of our good people who are all anxious to see this great Catholic institution carried to the highest pinnacle of success.

Our very progress, however, is a cause of anxiety. Great expenses must be made in the beginning for buildings and for all manner of necessary equipment. The great increase of students will not of itself meet the increased expenses, as is seen in the reports of all our American universities. Every effort must be made to remunerate fairly the teachers, in large measure Catholic laymen, who devote their lives to this holy work of training our Catholic youth to fill with honor the highest places in American society. Having occupied the highest ground in the province of

education we cannot fail to sustain the great works which have been established, and which need only to be nourished and encouraged in order one day to offer results which will fill all Catholic hearts with just pride.

We appeal, therefore, to our Catholic people to contribute this year as generously as they can to the University collection, so that a reasonable increase may be obtained which will help us to meet the large and growing expenses of the University.

The figures and facts quoted above show that the best possible use has been made of the generous donations made so far to the University, from the most modest offering to the large endowment. Education is one of the most helpful forms of charity. This is particularly true of higher Catholic education through which so many of our choicest youth are consecrated regularly to the general needs and the common welfare of the Catholic body. It has been truly said that the higher or advanced education was never more necessary, perhaps never more remunerative than in our time, when the former conditions of American society are being so profoundly modified. Positions and offices of responsibility, both public and private, are multiplying rapidly all over our country, and it is our duty to enable our Catholic youth to aspire to such places of trust, usually well remunerated, and often the first steps to greater advancement. Every year the Catholic University is sending forth many young men who may reasonably hope to occupy one day the foremost places in all the great departments of our national life. It is our duty to provide for them every possible advantage while their studies are being pursued under the saving influences of our holy religion.

A little increase in the contribution of every Catholic man and woman would easily relieve our natural anxiety for the secure and comfortable growth of the University. We appeal very earnestly to those who have not reflected seriously on the good work being accomplished quietly, but surely, at Washington, to take our petition to heart and henceforth consider the Catholic University as a foremost object of generous support. We appeal to those who have always supported this great and holy work to continue their aid, and even increase it in this period of general prosperity. The welfare of the Catholic primary schools, of the colleges and seminaries, is closely bound up with the growth and development of the Catholic University, precisely what Leo XIII



foreshadowed in the memorable document of its foundation. The Catholic University, by universal consent, is contributing greatly to the formation of a scholarly and high-minded clergy, both secular and religious, and for that reason alone deserves the loyal support of every good Catholic who sees in the clergy the hope and the honor and the glory of our holy religion.

The University has gradually become a fertile source of general Catholic service, educational and charitable, and can therefore rightly ask the generous Catholic people to enable it to continue and multiply this broad and helpful service of our common interests in education and charity.

The numerous Catholic visitors to its spacious grounds and beautiful edifices are filled with an honest pride at what has been accomplished in the past, with so little hardship to other Catholic interests and so much advantage for our works of a high and universal character.

Today over 400 Catholic lay students are pursuing here their University studies in preparation for their life careers. In large measure they would be in non-Catholic and irreligious institutions were there not a Catholic University of our own at the National Capital. And this large number of our best Catholic youth is only a small beginning of the great body of Catholic young men who will one day drink from these pure sources of the highest knowledge commingled with true religion, and eventually will furnish us with that vigorous and efficient Catholic leadership of which we stand so much in need in all parts of our country.

Let it be noted also that in these Catholic surroundings a great portion of our Catholic youth escapes the gross temptations and the moral perils which, as said experience proves, are today unavoidable outside of Catholic schools, encouraged and sustained by our Catholic people.

Because of the increase of expenses for new buildings, new departments, new and costly equipment, the University needs badly an increase of about one-third in the annual collection. May God bless and prosper all who will take to heart the needs of our chief Catholic educational institution, of which we are now so justly proud! A very little enlargement of their contributions by every diocese in the country would encourage greatly the administration of the University, would benefit immediately every student, and would enable us to undertake very soon im-

portant improvements that are now sadly needed, and which would materially increase the capacity of all our departments. This would place the Catholic University on the very highest level in all that constitutes a great modern school, perfectly equipped for all reasonable demands of our own time.

May God bless every generous giver to this holy work!

JAMES CARDINAL GIBBONS,  
*Chancellor of the Catholic University of America*

## CURRENT EVENTS

### CATHOLIC UNIVERSITY OF AMERICA

Solemn Mass on Sunday, October 1, marked the opening of the scholastic year of 1916-17 at the Catholic University. The officers of the Mass were Very Rev. George A. Dougherty, D.D., celebrant; Rev. William B. O'Connor, deacon; Rev. Denis M. Lowney, subdeacon; and Rev. J. T. Barron, master of ceremonies. The Rector, Right Rev. Bishop Shahan, preached the sermon. Gibbons Hall Chapel was filled with students and professors, the latter attending in academic costume. After the Mass the professors took the teaching oath required by the Holy See of all professors in Catholic Universities.

The opening of the new year at the Catholic Sisters College was celebrated on Monday, October 2, with Solemn Mass in the Sisters College Chapel. Very Rev. John F. Fenlon, S.S., president of Divinity College, was celebrant; Rev. Patrick J. McCormick, Ph.D., deacon; Rev. Thomas J. McGourty, subdeacon; and Rev. James M. Hayes, master of ceremonies. Right Rev. Bishop Shahan, Rector of the University, preached an appropriate sermon. A number of the professors of Sisters College were present on the occasion. The Sister students rendered the music of the Mass.

The Spanish Carmelites, of Tucson, Ariz., where they have been established for the last eight years, have opened a house of studies at the University. They have fourteen parishes in Arizona, and have parishes also in Oklahoma and in New Orleans. They have purchased a site quite near the University, and will conduct there the "College of Our Lady of Mount Carmel."

The new institution was solemnly blessed on Sunday, October 15, when Bishop Shahan said the first Mass for the new community. Rev. Joseph Maria Isasi, of the Order of Discalced Carmelites, is the Superior. The Carmelite Order has important establishments in New York, Chicago, and elsewhere in the United States. They are known familiarly as the children of St. Theresa, the illustrious Spanish saint and mystic of the sixteenth century, to whose personal influence and authority they owe their prominent place in the Church.

The Oblates of Mary Immaculate, generally known as the Oblate Fathers, will open formally, their new house of studies at the



Catholic University, on Thursday, November 16. Cardinal Gibbons will preside at the ceremony and will bless the beautiful edifice. Bishop Shahan, Rector of the Catholic University, will say the Mass, and Bishop Fallon, of London, Ontario, formerly pastor of the Holy Angels' Church in Buffalo, will preach.

The rich library of the late Archbishop Spalding, bequeathed by him to the University, has reached its destination. It is contained in sixty-eight (68) large boxes, and numbers about 12,000 volumes. As soon as suitable space can be provided, it will be placed on the shelves of the library and kept together as a memorial of a generous benefactor.

Among other valuable gifts of books, recently made to the library, is a rare edition of the Epigrams of Martial, published at Venice, by Baptist De Tortis, July 17, 1485. It is a gift of Rev. Henry J. Noon, of St. James Church, New Bedford, Mass.

Various improvements have been recently made at the University. A large new boiler has been added to the heating plant, a new storage battery installed, and arrangements made to furnish high pressure steam more economically to the kitchens.

The Maloney Chemical Laboratory, now under construction, will probably be finished about Easter. It is 260 feet in length, and three stories in height, besides basement and mansard roof.

St. Thomas Hall has been thoroughly renovated during the summer and now accommodates about fifty students. An excellent new chapel has been provided in the basement.

The new dining hall has been refitted so as to accommodate 350 students. It is 120 feet in length and 40 feet in breadth. Two new wooden statues of Queen Isabella and Columbus, carved in Italy, have been placed in the hall and are greatly admired. A beautiful statue of St. Joseph, in Carrara marble, has been placed on the western tower of the dining hall.

During the spring and summer, the University Museum has been enriched by many gifts, and its contents rearranged scientifically and in a very artistic manner by the custodian, Dr. Hyvernatt. It occupies a large room on the third floor of McMahon Hall.

#### CONSECRATION OF BISHOP MCDEVITT

The Right Rev. Msgr. Philip R. McDevitt, former Superintendent of Schools in the archdiocese of Philadelphia, was solemnly

consecrated Bishop of Harrisburg in the Cathedral of Sts. Peter and Paul, Philadelphia, on the feast of St. Matthew, September 21. The Most Rev. Edmond F. Prendergast, D.D., Archbishop of Philadelphia, officiated as consecrator and the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, and the Right Rev. John J. McCort, D.D., Auxiliary Bishop of Philadelphia, as assistant consecrators. Thirteen visiting bishops, many monsignors, representatives of religious orders and congregations, professors of the Catholic University and about 400 priests were in attendance. In the different sections of the cathedral were accommodated the delegations from the teaching Brotherhoods and Sisterhoods of the archdiocese, the officers of the Catholic Historical Society, of which Msgr. McDevitt was twice president, the directors of the Catholic Summer School, of which body the newly consecrated Bishop had been a member since its organization.

The sermon was preached by the Right Rev. Msgr. James P. Turner, of Philadelphia, whose text was: "And Jesus coming spoke to them, saying, 'All power is given to me in heaven and in earth, going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.'" (Matt. xxviii, 18, 19, 20.) At the close of his sermon the preacher paid a restrained and noble tribute to Msgr. McDevitt as a priest and educator. He said in part:

"Today we are witnesses of a scene like unto that which was enacted in Jerusalem over nineteen hundred years ago. A vacancy occurs in the apostolate; Peter, in the person of his successor, says it is time to fill it; candidates are presented and considered; the direction of Almighty God is asked in prayer, and the lot falls upon Philip. God chooses him, Jesus calls him, Peter appoints him, and Bishops, in union with the Holy See, consecrate him. The examination as to his fitness which he has passed successfully, proves him; the profession of faith, which he has made without reservation, tests him; and the richness and fullness of the ceremonial teaches him the dignity and responsibility of the episcopal office.

"Hitherto his Divine Master has said to Him as a priest, 'Come,' because a priest is always in the company of Christ and

under His protection in the person of his Bishop. Now He says to him, "Go," because he is to leave home and friends and become responsible for the Church of Harrisburg, there to carry on the work of the apostolate.

"It is not in keeping with the spirit of the Church to praise either the living or the dead in her temples. We are in the presence of the meek and humble Jesus, Who invited all his followers to learn these two virtues from His Sacred Heart, and Who teaches them to us by the very lowliness of the sacramental species. Moreover, we cannot forget that when men would make Him king, He fled from them and hid Himself; and when they called Him good, He reminded them that none is good but God alone. If he who is raised to the episcopacy today desires the praise of men, he would not be worthy of this high office; and if the preacher on this occasion were willing to give it, he would be unworthy of this pulpit.

"It would be superfluous, even if permissible. Bishop McDevitt's life in our midst has been an open book, and his work has always been in the public eye. If any one were to challenge his position today, he might say with his Divine Master: 'The works themselves that I do give testimony of me that the Father hath sent me.'" (St. John v., 36.)

"We might assure him with all truthfulness that if his name had been presented to the Church of Philadelphia, as the name of Matthias was presented to the Church of Jerusalem, there would not have been a dissenting voice in his election. Or if Bishops were still chosen, as of old, by acclamation, his name would have been on many lips.

"We read in the life of St. Ambrose, who was noted for his wisdom and prudence, as well as for his piety and learning, that on a certain occasion when the city of Milan was disturbed by contending factions concerning the choice of a Bishop, and Ambrose, who was civil governor of the country, addressed the assembly, exhorting the people to act wisely, a child who was present cried out, 'Let Ambrose be Bishop!' The cry was taken up by the multitude, and in spite of all his efforts to escape, Ambrose was advanced to the See of Milan and became one of the greatest Bishops and doctors of the Church.

"If today children had a voice in such matters, not one only, but thousands would cry out, 'Let Philip be Bishop!'



"Let us rather console him at this moment, when he is confronted with the very grave responsibilities of the episcopate, by reminding him that Christ has chosen him for this office, as He chose the apostles. 'You have not chosen Me,' He said, 'but I have chosen you, and have appointed you, that you should go and should bring forth fruit, and your fruit shall remain.' (St. John xvi., 16.)

"What can mere man add to this? Go forth, then, Bishop McDevitt, to Harrisburg without fear, because Christ has chosen you! Go forth with confidence, because He has promised fruitfulness to your labors! Go forth with joy, because He assures you that the fruit shall remain, not only in His augmented kingdom on earth, but in His triumphant kingdom in heaven, where you and your spiritual children shall enjoy the reward of the faithful forever."

At the dinner tendered the guests in the Bellevue-Stratford Hotel, the Archbishop, responding to the toast "Our Holy Father, Benedict XV," concluded his remarks as follows:

"By the happy event which we are celebrating today, another link has been forged in the chain of love which binds us to Benedict XV. The Supreme Pontiff has called to the episcopate one of our best known and best beloved priests. In the signal honor which has been conferred on him, we, too, share, and we are not unmindful of the tribute that has been paid us.

"Right Reverend Bishop, I extend to you my heartfelt felicitations. I know how worthy you are of the high dignity. By your earnest, untiring efforts in the cause of Catholic education, by your eloquence as a preacher, by the holiness of your life, you have shed a lustre on this diocese which years will not dim. We are indeed loath to part from you; it is with genuine regret that we see you go, but we bow our heads in submission to the will of our common superior, the while our sorrow is tempered by the thought that if you are no longer to dwell in our midst, you will be at least our nearest neighbor. A new and wider field is now being opened to you. God speed you on your way! May you be as successful, may your labors be as fruitful in the episcopate as in the priesthood—this is all that your best friends and most ardent well-wishers could desire for you."

Msgr. McDevitt was appointed to the office of Superintendent of Schools in the archdiocese of Philadelphia in 1889 as the successor of the Right Rev. J. W. Shanahan, who was then chosen to be the bishop of Harrisburg. In his eighteen years he has given

the school system under his charge a conspicuously successful administration. The organization of the Catholic Girls' High School which was his peculiar work bears witness to his rare tact and ability as an executive and administrator. For its present prosperous condition the archdiocese owes him a deep debt of gratitude.

The work of the new bishop was not confined to his own archdiocese. He contributed of his energy and ability to the success of the Catholic Educational Association and in particular to the upbuilding of the Parish School Department, of which he was at one time president. In the debates of the superintendents and in the general discussions of the association he took a prominent part, some of his papers having attracted national attention. His distinguished services, in short, both in the archdiocese and in general educational movements, have made him one of the best known and highly esteemed Catholic educators in our country.

#### INSTITUTE OF SCIENTIFIC STUDY

The New York Institute of Scientific Study entered upon its eleventh year of work, Monday, October 9, with a registration of over 1,000 students. The institute is affiliated with the Catholic University of America and its courses are registered and approved by the State and municipal boards of education. The Rev. William B. Martin, S.T.L., of St. Patrick's Cathedral is director. The lectures are held in Cathedral College and will be given in accordance with the following schedule:

Principles of Education—Monday, 4.15 p. m. Francis H. J. Paul, Ph.D., Principal De Witt Clinton High School, New York City.

History of Education—Monday, 5 p. m. Francis H. J. Paul, Ph.D.

Rational Psychology—Tuesday, 4.15 p. m. Rev. Arthur J. Scanlon, D.D., Professor of Psychology, St. Joseph's Seminary, Dunwoodie, N. Y.

English Literature, Advanced—Wednesday, 4.15 p. m. Rev. William B. Martin, S.T.L., Director.

Methods of Teaching, Advanced.—John S. Roberts, Ph.D., District Superintendent of Schools, New York City.

Methods of Teaching, Elementary—Thursday, 5 p. m. John S. Roberts, Ph.D.

Ethics—Friday, 4.15 p. m. Rev. Arthur J. Scanlon, D.D.

## DEATH OF CATHOLIC EDUCATOR

His many friends in the educational world were deeply grieved to learn of the sudden death on September 23, of Dr. John H. Haaren, Associate Superintendent of Schools, New York City. Dr. Haaren was apparently in good health on the morning of his death. He was stricken with apoplexy at about 8 o'clock and died soon afterward.

Dr. Haaren was a native of New York City. After graduation from St. Francis Xavier's College in 1874, he taught for some years in the Immaculate Conception School. He entered the public school system in 1880 and after five years of teaching was promoted to the office of principal of Public School 76. He was a year later transferred to Public School 10, the largest in Brooklyn, from which he received his appointment as assistant superintendent.

The late superintendent was one of the founders of the Catholic Summer School of America and of the pedagogical department of Brooklyn Institute. He was twice president of the Brooklyn Teachers' Association, a contributor to educational periodicals and a well known lecturer on pedagogical subjects.

At the funeral Mass held in St. Patrick's Church, Brooklyn, there were present members of the New York Board of Education, the associate superintendents of schools, district superintendents, principals and teachers and many members of the clergy. The Rev. M. P. Heffernan, Rector of St. Patrick's, in his sermon spoke fittingly of the virtues of the deceased which had won for him public recognition and a wide circle of friends and admirers.

## PEACE PRIZE CONTEST

The American School Peace League offers two sets of prizes, to be known as the Seabury Prizes, for the best essays on one of the following subjects:

1. What Education Can Do Toward the Maintenance of Permanent Peace. Open to Seniors in Normal Schools.
2. The Influence of the United States in the Adoption of a Plan for Permanent Peace. Open to Seniors in Secondary Schools.

Three prizes of \$75, \$50 and \$25 will be given for the best essays in both sets.

*Judges*

C. A. Duniway, President, University of Wyoming, Laramie, Wyo.



Miss Sarah E. Richmond, Principal, State Normal School, Towson, Md.

J. A. Shawan, Superintendent of Schools, Columbus, Ohio.

William A. Wetzel, Principal, High School, Trenton, N. J.

William W. Andrew, Superintendent of Schools, Salem, Mass.

Miss Esther Crowe, Teacher of English, Central High School, Kansas City, Mo.

W. W. Phelan, Director, School of Education, University of Oklahoma, Norman, Okla.

William E. Gilbert, State Normal School for Women, East Radford, Va.

### *Conditions of the Contest*

Essays must not exceed 5,000 words (a length of 3,000 words is suggested as desirable), and must be written, preferably in type-writing, on one side only of paper, 8 by 10 inches, with a margin of at least  $1\frac{1}{4}$  inches. Manuscripts not easily legible will not be considered.

The name of the writer must not appear on the essay, which should be accompanied by a letter giving the writer's name, school, and home address, and sent to Mrs. Fannie Fern Andrews, Secretary, American School Peace League, 405 Marlborough Street, Boston, Mass., not later than March 1, 1917. Essays should be mailed flat (not rolled).

The award of the prizes will be made at the annual meeting of the League in July, 1917.

Information concerning literature on the subject may be obtained from the secretary.

### SUCCESSFUL CONTESTANTS IN LAST YEAR'S CONTEST

#### *Normal School Set*

*First Prize.*—Mrs. Nellie B. Moore, State Normal School, Clarion, Pa.

*Second Prize.*—Miss Margaret Moore, State Normal School, Johnson City, Tenn.

*Third Prize.*—Miss Gladys Dew Burleson, State Normal School, Johnson City, Tenn.

#### *Secondary School Set*

*First Prize.*—Miss Margaret E. Buell, Santa Paula Union High School, Santa Paula, Cal.

*Second Prize.*—Miss Eleanor H. Hinman, High School, Lincoln, Nebr.

*Third Prize.*—Miss Gladys E. Murphy, High School, Napa, Cal.

In addition to the cash prizes, Doubleday, Page and Company will send a copy of "War and Waste," by David Starr Jordan, to the three successful contestants and to the four receiving honorable mention in each set.

#### NATIONAL CONFERENCE OF CATHOLIC CHARITIES

The fourth biennial meeting of the National Conference of Catholic Charities, held at the Catholic University, September 17–20, surpassed all previous meetings. In his opening sermon, Bishop Tihen, of Lincoln, Nebr., criticised the tendency to over-emphasize organization and system in charity work as opposed to its personal and human side.

The most important problems discussed at the conference were the care and treatment of defective, dependent and delinquent children, unemployment, minimum wage, social insurance, the utilization of parish halls as social centers, and a standard course of instruction for social workers. The problem which received the greatest amount of attention, was that of child care. Mr. Robert Biggs, of Baltimore, discussed the policy of Catholic Institutions in retaining and placing children. A paper by Miss Mary Tinney, of Brooklyn, dealt with the experience of the Catholic Home Bureau of New York in placing children in private homes. Dr. Pietrowicz, of Chicago, presented to the conference the results of a personal investigation of 615 backward children. Rev. Dr. Moore, Professor of Psychology at the Catholic University, and director of the clinic for defective children, recently established at Providence Hospital, discussed the causes of feeble-mindedness in children. One whole session of the conference was devoted to juvenile delinquency. Important papers were contributed by Mr. C. D. Gillespie, Pittsburgh; Miss Mary Kelly, of Philadelphia; Mr. Patrick Mallon, of Brooklyn, and Bro. Paulian, of New York. Attention was devoted to efforts made by Catholic parishes to develop social centers where young people may find healthy relaxation.

The papers on minimum wage and unemployment attracted marked attention. In this connection, special mention should be made of the important paper by Mr. F. P. Kenkel, of St. Louis,

on the rôle of social legislation in the field of relief. Mr. Kenkel made a strong plea for sickness, old age, and unemployment insurance. A new line of endeavor, undertaken by the conference, is the publication of a new *Charities Review* at the Catholic University, to take the place of the *St. Vincent de Paul Quarterly*. At one of the general meetings, the purpose of the *Review* was explained by Dr. John A. Ryan of the Catholic University, who has been appointed editor. After Dr. Ryan's address, 3,000 subscriptions were pledged. The first number of the *Review* will appear in January. The subscription price is \$1 a year.

At a meeting of the National Council of the St. Vincent de Paul Society, it was resolved to erect a memorial building to the late Thos. M. Mulry, of New York, on the grounds of the Catholic University, which would be the headquarters of the St. Vincent De Paul Society, the National Conference of Catholic Charities and other Catholic Charity Organizations in the United States. The resolution was unanimously approved by the conference. The officers elected by the National Conference from 1917-18, were: Right Rev. Bishop Shahan, Rector of the Catholic University, president; Rev. Dr. Wm. J. Kerby, of Catholic University, secretary; and the Hon. Wm. H. DeLacy, Washington, treasurer. The members of the executive committee in addition to the president and secretary are: Edmond J. Butler, New York; Rev. M. J. Scanlon, of Boston; Col. Callahan, of Louisville; Miss G. Gaynor, Chicago; Mr. P. Kenkel, St. Louis; Rev. C. H. LeBlond, Cleveland; Miss T. O'Donohue, New York City; Rev. T. Devlin, Pittsburgh; Dr. James Haggerty, Columbus; Mr. J. W. Brooks, Baltimore; Rev. W. O'Donnell, Philadelphia; Rev. James Donohue, Minneapolis; Mrs. D. Connell, Minneapolis; Sr. M. Anastasias, Jeffersonville, Wis.; Bro. Henry, Lincolndale, N. Y.

PATRICK J. MCCORMICK.



## REVIEWS AND NOTICES

**Democracy and Education.** An Introduction to the Philosophy of Education, by John Dewey. New York: Macmillan Co., 1916, pp. xii+434, cloth \$1.40.

The author thus states the scope of the present volume: "The following pages embody an endeavor to detect and state the ideas implied in a democratic society and to apply these ideas to the problems of the enterprise of education. The discussion includes an indication of the constructive aims and methods of public education as seen from this point of view, and a critical estimate of the theories of knowledge and moral development which were formulated in earlier social conditions, but which still operate in societies nominally democratic, to hamper the adequate realization of the democratic ideal. As will appear from the book itself, the philosophy stated in this book connects the growth of democracy with the development of experimental methods in the sciences, evolutionary ideas in the biological sciences, and the industrial reorganization and is concerned to point out the changes in subject matter and method of education indicated by these developments."

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**The Hound of Heaven,** by Francis Thompson. Edited by Michael A. Kelly, C.S.Sp. With an introduction by Katherine Brégy. Philadelphia: Peter Reilly, Publisher, 69 pages, cloth, 50 cents; school editions, linen 25 cents, paper 15 cents.

It is but the silver jubilee of the writing of "The Hound of Heaven," yet it is the jubilee of a classic, and as a classic for serious and detailed study does the poem appear in the present edition. As Miss Brégy remarks, in her graceful little introduction, "There is scarcely another religious poem in our language which one would dare to cite before the dual, and very different, bars of theology and rhetoric as the editor has here cited 'The Hound of Heaven.'" Beginning with "The Dream of Gerontius," it would not take long to exhaust the list of religious poems of equal power and truth and beauty which remain. And the final test which such poems must meet and pass triumphantly is to endure, fresh and beautiful, even after the most painfully micro-

scopic analysis as "classics," especially in heavily annotated editions. We are thinking of poor Shakespeare at the moment!

The text of the poem employed for the present book is apparently not that of the definitive edition of May, 1913, as published by Wilfrid Meynell. To begin with, it employs double commas in every instance where the definitive text uses single commas for quotation. In line 19 the accent-stress is omitted over the last syllable of "followèd," while there is a comma missing after "evade" in line 24. Line 30 of the present edition reads:

"I said to dawn: Be sudden; to eve: Be soon—"

whereas, in the definitive edition, it reads:

"I said to Dawn: Be sudden—to Eve: Be soon;"

while in the following line, 31, where the present text gives "skyey" the definitive text reads "skiey." The 1913 text has a dash at the end of line 32, but the present edition gives an exclamation point; and "They," at the beginning of line 57, is not italicized, as in the definitive version. In line 75 of the present text there is a comma after "I" which must be a misprint, while in line 83 there is a dash where the 1913 edition reads a semicolon. Line 99 contains a serious misreading—"they speak *in* silences," whereas the correct phrasing is—"they speak *by* silences." (Italics ours.) The next line, 100, has "drought," though the note on this line reads "drouth" which is the spelling of the 1913 text. There is a comma after "nigh and nigh," in line 106, which is not in the definitive reading, while line 108 ends with a comma where the 1913 version puts a semicolon, as does in like manner line 146 of each text. Finally, the thematic movement which has its climax, in the definitive edition, in the lines

"Whether man's heart or life it be which yields  
Thee harvest, must Thy harvest fields  
Be dunged with rotten death?"

is strangely carried over, in the present text, into the lines that must surely belong with the climax of the poem,

"Now of that long pursuit  
Comes on at hand the bruit,"

and the stanza-break is given just before the verses

"Strange, piteous, futile thing!  
Wherefore should any set thee love apart?"

It is difficult to find warrant for placing the break at such a point.

The editor's biographical sketch is acceptably complete, though he might very well have given space to Thompson's friendship with Ann which is passed over in the single sentence—"He has preserved for us a record of at least one strange kindness done him in his darkest hour of need." The treatment, as a whole, is very sympathetic, and the opening pages of the sketch, which submit an estimate of the ode in its entirety, are very worthy criticism.

The annotation is full to the last degree. Its value is highest perhaps, in its observations on continuous passages, as distinguished from the comments on single verses or single words, but everywhere there is displayed much critical sympathy and for this one is very grateful.

THOMAS QUINN BEESLEY.

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**Journal of Proceedings and Addresses of the Fifty-third Annual Meeting and International Congress of Education Held at Oakland, Cal., August 16-27, Ann Arbor, Mich. National Educational Association, 1915, pp. xii+1193.**

This splendid volume reflects as no other single publication the thoughts and interests of the great body of teachers who are conducting the work of education in the public schools of the United States. The great diversity of theme and point of view embodied in the papers and addresses render it well nigh impossible in brief space to give any adequate account of the several contributions.

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**The Executive and His Control of Men. A Study in Personal Efficiency, by Enoch Burton Gowin. New York: The Macmillan Co., 1915, pp. xv + 349, cloth \$1.00 net.**

In these days of soft living when everything is made easy and interesting for the pupil, when the various steps in the educational course are definitely defined and the young man carried through them step by step by the machinery of elaborately developed educational systems, it is not surprising that there is an increasing demand for men of executive power to take charge of the various phases of our growing and rapidly developing industries. When a man is found of unusual ability along these



lines, he is sought after and may command almost any salary. Such men, whether in public life or whether they forge their way to the head of big enterprises, attract the attention of the nation. Their productive power makes them envied by the multitude of the inefficient, who organize in masses to oppose by numbers or brute force the brain power or the executive ability. Every four years the nation takes stock of its manhood and searches diligently for a man of executive ability to guide the destinies of the nation.

The author of the book before us is Assistant Professor of Commerce in the School of Commerce and Accounting of New York University. His opportunities for both theoretical and practical study of the question he undertakes to discuss could scarcely be better, for in these troubled times New York has become, in many senses, the great commercial city of the world. In his frontispiece he presents the photographs of seven figures that have been prominently before the American people to be judged of in an executive capacity. These are: Theodore Roosevelt and Woodrow Wilson, who furnish extreme types of national executive; E. H. Gary and Charles Schwab furnish types of executives in the great manufacturing industries of the country. The late James J. Hill stands forth preeminently as an empire-builder and a railroad magnate to whom E. P. Ripley forms in many respects a striking contrast. But one is somewhat surprised at the inclusion in this group of William Sunday, although he is a very well-known figure in American life and has accomplished astonishing results by the force of his personality, and, after all, personality is the leading factor in the building of a great executive. The book, however, does not consist in a biographical sketch of these striking types of American executive life. It is divided into three parts of approximately equal length. The first is a concrete study of personality; the second is a study of the motivating of the group of men under consideration; the third is a study of the limits which conditions impose upon the executive. In the first division the author analyzes the source of the personal power of the executive, in the second, the physique of executives. From this he passes to a study of the sources of energy upon which such great demands must constantly be made by men in executive positions. The energizing effect of ideals, the effect of temperament, emotional nature, together with constructive self-asser-

tiveness, are all studied as leading up to and contributing their share to the atmosphere of power which is really essential for the full development of the individual of this type. Effective effort, organization and systematic personal effort are the topics which occupy the closing pages of this part of the work. The themes treated in the book throughout are full of interest and practical application. The book has the concise style so necessary for good text-books. Suitable exercises for the mastery of the content of the book are outlined at the close of each chapter. Suggestive readings are added. While the book may prove useful in the classroom it can scarcely fail to reach a student public that is much wider than that to be found in the classroom of the lecturer on economics.

THOMAS E. SHIELDS,

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**Mysteries of the Mass in Reasoned Prayers**, by Father W. Roach, S.J. London: Longman's, Green & Co., 1915, pp. x + 95.

At first sight the book would seem to present an attempt at a set of prayers written in verse. Such, however, is not the purpose of the work. The author seeks rather by this unusual form to emphasize the several thoughts which are grouped together in sentences and paragraphs. Concerning the form in which these prayers are printed, the author says: "These prayers are not poetry or verse of any kind, but plain, continuous prose, though printed in broken lines. They are printed in this form to remind the reader to go slowly, to pause frequently, to break up, and, as it were, to punctuate his thought in order that each idea may have its due." Undoubtedly the form adopted by the author will forward his aim and lead to meditative prayer. For those who find it difficult to keep up with the prayers of the Missal in assisting at Mass the present book may prove helpful.

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**The Ancient World, From the Earliest Times to 800 A.D.**, by Francis S. Betten, S.J. Boston: Allyn & Bacon, 1916, pp. xviii + 299.

This text-book is a revision of West's *Ancient World* and an adaptation for the use of Catholic students. The author's name is sufficient guarantee that nothing offensive to Catholic faith is contained in the volume.

**La Belle France, A French Reader for Beginners**, by Adolphe de Monvert. Boston: Allyn, Bacon & Co., 1916, pp. 235.

This little volume should prove both useful and attractive. It is based on lines which are entirely in accordance with the demands of modern psychology. The book is well illustrated; its story is continuous; the context is a help at every step. The grading is carefully done. The vocabulary used throughout the work is selected as largely as may be from words which appear in both the French and the English language. This resemblance should make it easy to acquire this considerable vocabulary, and this once accomplished, the context will readily help in the enlargement of the vocabulary in due proportions. We are told that the reader covers about a year's work and that it may be put in the hands of the pupil who has devoted five or six weeks' study to a standard French grammar.

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**The Short Story, With Introduction and Notes**, by Patterson Atkinson. Boston: Allyn, Bacon & Co., 1916, pp. xxviii+238.

This little volume is designed for use in classes of first year high school pupils. The technique of the short story is set forth and typical illustrations are given for study and analysis. Such as "Rip Van Winkle," "The Gold Bug," "The Purloined Letter," "Howe's Masquerade," "The Birthmark," "The Outcasts of Poker Flat," "The Sire de Maletroit's Door," "Markheim," and "Wee Willie Winkie."

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**English for Business, As Applied in Commercial, Technical and Other Secondary Schools**, by Edward Harlan Webster. New York: Newson & Co., 1916, pp. 440.

It must not be supposed that English for business is really of a different species from English used for other purposes. In the book before us pupils preparing for business careers are provided with help towards securing correct expression along the lines of thought which they will meet on entering the business world. Spelling and Punctuation are, of course, dealt with as well as correcting of proof and a study of the ordinary forms for business correspondence, banking, advertising, etc. Even the after dinner speech is not neglected.



**Public Education in Maryland, A Report to the Maryland Educational Survey Commission, by Abraham Flexner and Frank P. Bachman.** New York: The General Education Board, 1916, pp. xiii+176.

The legislature of the State of Maryland passed an act in 1914 which created a commission to examine the public schools in Maryland and State-aided elementary and secondary schools with a view to securing better correlation and higher efficiency among the existing schools. An appropriation of \$5,000 was made to cover the expenses of the commission and the commission was instructed to call to its aid any expert help that might be available, either from public or private foundations. The commission, acting on this suggestion, invited the general education board to undertake a survey and to supplement the meager funds at its disposal. The general education board accepted and added \$7,500 to the \$5,000 appropriated by the State legislature.

The general education board was requested not to draw up a plan for an ideal school system in Maryland which would be beyond the State's resources, but rather to indicate whether or not the State of Maryland was getting the best results from the money now expended, and if not, in what manner the sums could be expended to better advantage. The report presented in this volume does not deal with the schools of Baltimore City nor does it cover the higher educational institutions receiving State aid. It is confined to the survey of the elementary and secondary schools of the counties and it concludes that the present State appropriation, if properly supplemented by the funds of counties, wisely and correctly applied would give Maryland an excellent public school system. The authors state the purpose of the report as an effort to describe the organization of public education in Maryland, to estimate its efficiency, and to suggest such changes as appear at once desirable and feasible.

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**Experimental Education, Laboratory Manual and Typical Results, by Frank N. Freeman.** Boston: Houghton, Mifflin & Co., 1916, pp. x+220.

The experimental study of educational problems is neither new nor revolutionary. Naturally when an educational problem has been studied in its history, in its philosophical aspects and

from the standpoint of speculative psychology, the next step is the final test of experiment. But the problems to be solved in this way are, for the most part psychological problems and belong in the psychological laboratory and should be undertaken by men who have had a thorough training in laboratory methods, particularly in the laboratory methods which have developed in the study of psychological phenomena.

We are not yet in a position to deal with experimental education as a separate and distinct science. Of course, we may after a while accumulate sufficient material, and formulate methods and organize a body of knowledge which will justify the introduction of this branch as a separate branch of study in professional schools for teachers.

The volume before us outlines a definite number of experiments and aims to give a training through their employment which will equip students to advance our knowledge of educational methods through carefully conducted experiments.

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**Essays on Catholic Life**, by Thomas O'Hagan. Baltimore: John Murphy and Co., 1916, pp. 166.

Our Catholic readers who have followed the work of Dr. O'Hagan as it appears from time to time in our Catholic periodicals will be glad to welcome this little volume which contains ten essays, most of which have previously appeared in our current literature. The topics are attractive and the treatment cannot fail to produce salutary results. The Chapter headings are: "The Influence of Religious Home Training," "The Office and Function of Poetry," "A Week in Rome," "The Irish Dramatic Movement," "Catholic Journalist and Journalism," "The Relation of the Catholic Journal to Catholic Literature," "What Is Criticism?", "Relation of the Catholic School to Catholic Literature," "Catholic Intellectual Activities," "The Catholic Element in English Poetry."

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**Principles of Accounting**, by Stephen Gilman, B.S. Chicago: La Salle Extension University, 1916, pp. xii+415.

This volume constitutes a new and thoroughly up-to-date text-book but it is much more than this. It contains a lucid explanation of the principles underlying modern methods of accounting. The scope of the work is thus set forth by the author: "In the following pages the author has endeavored to develop the

fundamental principles of accounting science according to a basic plan. A number of illustrations and problems are given to illuminate the textual discussion. The purpose of the book is not to promulgate a specialized treatment of any particular phase of the subject, but rather to present the basic principles of the science of accounting in a graphic and comprehensible manner. While it is not believed that any texts on accounting principles would prove inappropriate for the laymen, the following pages have been written primarily for those having some training or experience in the art of bookkeeping."

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**A Short History of the Catholic Church**, by Hermann Wedewer and Joseph McSorley. St. Louis: B. Herder & Co., 1916, pp. x+357.

There is a keenly felt need throughout the Catholic schools of this country for a brief text-book on Church History which might be used in our high schools and colleges. The volume here offered to the English speaking public will be examined at once with a view to meeting this need. Father McSorley is a member of the Congregation of St. Paul and is widely known to our Catholic people. The present volume, however, is not an original creation by Father McSorley. He tells us in his preface that it "consists largely of an adaptation of the twelfth edition of Prof. Hermann Wedewer's 'Grundriss der Kirchengeschichte' (Freiburg i B., 1907). With a view to the needs of American schools, however, numerous changes have been made, and a considerable portion of the original text is omitted. The new material includes the chapters on foreign missions and the chapters on the latest period of Church History."

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**A Manual of Stories**, by William Byron Forbush. Philadelphia: American Institute of Child Life, 1915, pp. 310.

The publishers of this volume feel compelled to tell the truth rather than to obey the dictates of an over weaning modesty. They claim for this book that "It is the most comprehensive book that has yet been written. It covers all the aspects of the subject: The value of stories; the kinds of stories children like at different ages; devices for making stories effective; picture stories, dramatized stories; the relations of stories to play; the use of stories in building character; stories in the home, the school and church; professional story-telling, etc."



# The Catholic Educational Review

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## ST. JEROME ON THE EDUCATION OF GIRLS

In the last quarter of the fourth century, when St. Jerome was secretary to Pope Damasus, Rome was by no means a Christian city. It is true that the persecutions were over, a Christian emperor ruled in the palace of the Caesars, and there was a large number of Christians, some even in the highest ranks of society, but this did not mean complete victory for Christianity, nor the total defeat of paganism. The older order still had its attractive associations, its art, literature and culture, and in many respects offered serious obstacles to the progress of the new faith. The wealthiest and highest social ranks had not yet been leavened; their standards of living were still pagan, and they still regarded Christianity as the religion of the lowly. For one of their number to embrace it meant social obloquy, and this was especially true in the case of women.

In consequence, the devout Christian woman of noble rank stands forth in bold contrast to her sisters in Roman society. Hers was a retired rather than a social life; she had cast aside costly raiment for a simple or even austere dress, and often she was pale from fasting and bodily mortification.

Fashion allowed the Roman ladies to paint their faces and darken their eyelids after the custom of the East; but convention forbade or declared fanatical these new ascetic practices which Christian women had learned from Athanasius and the exiled Egyptian monks then living in Rome. The Christian women, however, who found in asceticism a satisfaction that luxury and indulgence could not give, were well fortified against all attacks made upon them. They had not only admirers but defenders also, and among the latter none more capable or vigorous than St. Jerome. His defense of the noble Blesilla's retirement is typical of his zeal as spiritual director and champion of the Christian matrons of Rome.

He speaks of her as being dead to the world and continues: "He who is a Christian let him rejoice; he who is angry shows that he is not a Christian. . . . The widow's dark robe offends heathen eyes. They offend Christian eyes who paint their cheeks with rouge, and their eyelids with antimony; they whose plastered faces, too white for human features, look like those of idols . . . to whom years do not bring the gravity of age; who dress their heads with other people's hair, and enamel a bygone youth upon the wrinkles of age."<sup>1</sup> While secretary to Pope Damasus, St. Jerome was counsellor and director of the young widow Blesilla, of her mother, Paula, and of Marcella and a numerous body of Christian women of the city. He was accustomed to preside at their regular spiritual conferences, and he directed their study of the Scriptures. Something of the fruit of this direction may be seen in the saintly lives of Paula, and her other daughter Eustochium, who under St. Jerome's personal guidance retired from Rome to the Holy Land, and spent the rest of their lives as religious in Bethlehem.

St. Jerome's position as spiritual director made him also the adviser of parents on many other matters, as his letters plainly show. In two cases, at least, we have his advice on the education of girls, and in both instances the girls were destined for the ascetic life. The first, a letter to a Christian mother, Laeta, on the education of her daughter, Paula, was written at the mother's request in the year 401; the second, to a Christian father, Gaudentius, on the education of Pacatula, St. Jerome wrote in 413. From the two we can derive a fair idea of St. Jerome's views on the general education of a Christian girl along with his conception of the special training to be given one who was to enter upon the higher paths of Christian endeavor in the cloister. The longer letter to Laeta has been fittingly styled a treatise on the training of the Christian soul.

The predominantly religious and moral character of the training in general may be seen from St. Jerome's opening expression in the letter to Laeta: "Of this kind must be the education of a soul which is intended for a temple of the Holy Ghost." She is not to learn anything but what savors of the fear of God.

St. Jerome regarded education as beginning in infancy and in the home. The mother must be the governess, "the model of

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<sup>1</sup>Epis. XXVIII, ad Marcellam,

untutored infancy," but in neither the mother nor the father was the child to see anything she herself would be wrong in doing. Above all, home life must be morally inspiring and healthful. "Flowers are soon dead: the violet, and the lily, and the crocus soon fade in an unwholesome air." And the tutor, when he or she takes the place of the parent, must be one of approved age and character, as well as of learning.

St. Jerome reads like a modern educator on certain phases of the early training: for instance, he would have the beginning of instruction pleasant; in fact, he says first instruction should come in the form of amusement or play. For learning the alphabet the child was to have wooden or ivory blocks shaped as letters which she should learn to recognize and to call by their proper names, and not only in the regular order of the alphabet but out of the order, showing that she knew them by sight and by sound. So, too, with gentleness and joy she was to be taught the art of writing. Her trembling hand was to be guided by another placed over hers, or she was to trace out the forms engraved on a tablet. She was then induced to put the syllables together, or to form words, by little rewards such as are pleasing to infants; she was never to be scolded because she was slow, but spurred on by praise and by emulation. For this reason St. Jerome recommended that she have companions in study so that she would feel pleasure in excelling and pain in being excelled. "Above all things," he says, "take care that she does not get disgusted with her studies; lest any prejudice against them contracted in her infancy, should extend beyond it." In that phrase is indicated the whole spirit of the elementary training.

The importance of the right beginning was clearly grasped by St. Jerome. "The letters themselves, and the first rules of education sound very different from the mouth of the rustic and the learned." Even the mental associations of the child were to be wholesome and salutary from the beginning. The words with which she constructed sentences were not to be chosen at random but selected and brought together with a view to some good purpose; he recommended that they should be the names of the prophets, the apostles, and the patriarchs so that "while otherwise engaged, her memory will be preparing for its future duties."

All her learning in this period is, furthermore, to be correct so as to forestall the ever difficult process of unlearning errors and cor-



recting bad habits; thus, in regard to faulty pronunciation, "It is a hard thing to get rid of that which the untutored mind has first imbibed. . . . The vessel long retains the taste and smell with which it has been first imbued. . . . Alexander never could throw off the defects in manner and gait which he had contracted in his infancy from his instructor, Leonides." As mentioned above, in connection with the parent's and tutor's influence, St. Jerome realized the force of example. "For we are all disposed to imitate the bad; and we can soon copy a man's vices, though we cannot reach unto his virtues."

It would be hard to find a stronger presentation of the parent's responsibility for the moral care of the child than St. Jerome's. Until the child has reached the age of discretion, St. Jerome says his actions, good or evil are imputed to the parents. "Eli, the high priest, offended God by the vices of his sons." So the virtues of those of mature age will redound to the merits of the parents. But, how much more the virtues of those who are but babes and sucklings!

Paula's childhood is to be like that of her bridegroom, Christ. When she is growing up and beginning to increase in wisdom, and stature, and favor with God and man, "let her go with her parents to the temple of the Heavenly Father; but let her not depart from the temple. Let them seek her in the ways of the world, among her kinsfolk and acquaintance, and find her nowhere but in the sanctuary of the Scriptures, asking questions of the prophets and apostles about the spiritual marriage of the soul with Christ. Let her imitate Mary, whom the Angel Gabriel found alone in her chamber; and therefore, perhaps, she was alarmed, because she beheld the form of a man to whom she was a stranger. Let her emulate her of whom it is said, 'The king's daughter is all glorious within.'"

St. Jerome's restrictions regarding the girl's contact with the outside world, and her early lessons in abstinence must be understood in the light of her special vocation to the ascetic life, and of the conditions in Rome in that period. He would have her know little about the world by personal experience. She is not to know what might not be good for her. "For though some persons think it a higher virtue to despise present pleasure, to my mind there is greater security for temperance in not knowing the object of desire." The mother's care of the girl physically was intended

to prevent bodily weakness, on the one hand, and the growth of a taste for luxury, on the other. She was only allowed to encourage abstinence when it did not endanger the child's health. "Abstinence is irksome and dangerous to the young, before the body has attained its full strength and proportions." Among the restrictions are to be noted the use of musical instruments. St. Jerome would have Paula remain a stranger to the very use of the pipe, harp and lyre. He was not, however, opposed to music for he frequently speaks of her singing sweet psalms and her morning hymns. In this instance he obviously has the sensuous use of it in mind for he is speaking of abstinence and luxury.

The first of the studies in time and importance which Paula was to undertake was Scripture. "Let her every day repeat a lesson culled from the flowers of Scripture." She was to learn the verses first in the Greek and immediately afterward be instructed in regard to them in Latin. This has all the appearance of a memory lesson. The child repeated what the teacher read. The plan of allowing the Greek to precede the Latin was in thorough conformity with Quintilian's theory, which St. Jerome well knew, and with the style of teaching in such a family as Laeta's which was of Greek lineage, and wherein Greek as well as Latin was spoken. It was also a lesson in reading as the context shows for a little further on, after speaking of her spiritual exercises, St. Jerome says: "Prayer and reading, reading and prayer must be the order of her life." "*Orationi lectio, lectioni succedat oratio.*"

One of the most striking injunctions of the two letters is that the girl be taught handwork: spinning, sewing and the arts becoming a woman. Both Paula and Pacatula were of noble and wealthy families; each was destined for the higher ascetic life. In Paula's case he says: "Teach her also the working of wool: to hold the distaff, to place the basket in her lap, to ply the spindle, and draw out the threads. But let her have nothing to do with silk or golden thread." In her case, also, he assumes she is to make her own clothes. "Let the clothes she makes be such as to keep out the cold, and not a mere compromise with nakedness." St. Jerome evidently disapproved of the dress materials then used and the prevailing styles. The Christian girl's delight is not in silk and jewels, "but in the holy writings for therein is sound learning, corrected by sound faith, to inform the mind." Her course of reading is in Scripture, first in the Psalter, then the Proverbs

from which she will receive practical instruction: "Ecclesiastes will teach her to despise the world" and Job will bring her examples of virtue and endurance. "Then let her go to the Gospels, and never lay them down." After that the Acts of the Apostles, with Epistles. She may then take up the Prophets, the Pentateuch, Kings and Paralipomenon, Esdras and Esther. The Canticle of Canticles may be read last without any danger. The Apocryphal books are not to be read, as a general rule. If she should ever wish to read them "with a reverential feeling for the truths they signify," she should be told that they are spurious works, contain much error, and "that it is a task requiring great prudence to find gold in the midst of clay."

On the other hand she should never be without the works of St. Cyprian, which he evidently considered particularly suitable for the girl. There was no danger of her stumbling with the letters of St. Athanasius and the works of St. Hilary. In short, her pleasures were to be in such treatises and writers of such character as most evince the piety of an unwavering faith.

Paula's occupations thus embraced, under "prayer and study," reading, writing, singing and handwork. Pacatula's were substantially the same. In the case of the latter St. Jerome is, however, more explicit on the means of encouraging the child to study and industry. The "little rewards" of Paula are in Pacatula's case "sweet cakes, fresh flowers, precious stones and beautiful dolls." After study her heart is to be rejoiced by play and by the fond embraces and kisses of her mother; then, too, they should sing sweet psalms together. In all her tasks the child is to find enjoyment; she is to be attracted to them and not driven under compulsion.

St. Jerome would also have his young pupil share in the companionship of children of her own age, little girls, but not boys. The mother is to be especially careful of the choice of her associates. She is to be herself the child's chief companion, as she is the first object of her love, and by excellence her protectress and her teacher. "Never let her go into public, unless accompanied by you; nor enter the sanctuaries built over the martyr's tombs, or churches, without her mother. Beware of the nods and smiles of the young and gay; let the solemn vigils and nocturns be spent without departing from her mother's side. Do not let her attach herself too closely to any one of her maidens, or make her ear the depositary of her secrets."



The dominant thought throughout these treatises is the child's training in virtue. One would not expect it to be otherwise in the particular instances of the two little girls promised to God by their parents for a life of service in His temple, but there is no doubt that St. Jerome intended it should be so in the rearing of all children. His concern is to instruct parents in their duties, that the home training will be such as it should be, viz., virtuous first, and in every way a real preparation for school or cloister. In this respect he was not unlike the other Church Fathers of the period, or the spiritual advisers of the Middle Ages, who, when treating of the duties of parents, never failed to discuss the upbringing of children, and the influence of home training. After all, how natural was this from the Christian viewpoint of the parental duties! And what a great body of precedent, so to speak, was created for the Protestant Bishop Comenius when he wrote his "School of Infancy," or for Pestalozzi's "How Gertrude Teaches Her Children," at least in this that the mother was always regarded as the first teacher and the home as the first school!

It is interesting to note that St. Jerome's direction in Paula's case bore abundant fruit. He had pleaded that she be soon placed in the cloister, where, with her grandmother, Paula, and her aunt Eustochium, she "would live the life of an angel, be in the flesh but not of it," the companion of holiness, hereafter to be its heiress. She eventually became a religious in Bethlehem with her grandmother and aunt, and was reared in the spiritual life by St. Jerome himself. In the last illness of the great saint she administered to his wants and closed his eyes in death.

Of Pacatula's after-life little seems to be known. St. Jerome's advice, however, written first in her behalf remained for the edification of Christian parents and was not without influence on the training of the young. St. Jerome was widely read in the Middle Ages, and it is a fair conjecture that in many a pious household his ideas were literally applied. It is surely worthy of more than passing note that his words were often recalled and his counsel followed in the excellent training of the daughters of Blessed Thomas More, whose household was distinguished for sound piety and learning.

PATRICK J. McCORMICK.

## HINTS TO YOUNG TEACHERS

The young, starting out to teach, despite the fact that theory, with practice before an experienced eye, has been theirs during a normal course, must face the inevitable. There is just this much difference—the sham and the real battle. Untried ways must be trod with tried means of another's experience. Practice is but the application of theory individualized. Proficiency in practice is attained by experience, and that such is often dearly bought, experience also teaches; but to the wise, the stumbling-blocks of today become the stepping-stones of tomorrow.

To the young, order is sometimes a stumbling-block. Some maintain that the disciplinarian is born. He is also made. Nature may have gifted some with an inborn power to command; others may have it latent; and to them the problem is left to be solved. Be that as it may, the lack of order in class is a serious drawback in effecting good, if such can be attained at all when disorder is the rule. To the conscientious teacher—and it is assumed that all religious teachers are such—this must cause many an anxious afterthought, to say nothing of present discomfort. The classroom must be robbed of all its attractiveness; the work, thereby, becomes drudgery; apathy, the bane of all good works, creeps in and leaves the devil of discontent to finish it, if finishing it may be termed.

A high ideal of why order is paramount should be conceived by the young teacher at the outset. Is order for the teacher's ease? No. Is it because only thorough teaching can be effected with it? It depends upon the meaning we attach to thorough teaching. If by thorough teaching is understood drill work in what pedagogues term the three r's, then the highest conception of order has been missed. Order leads to God. Men attain God only through character. Order, then, is for the formation of character. Character is trained will; and the discipline of the class must be such as will train the will to form habits that evolve the character of a man. A teacher may not have in class what is often designated as perfect order, and still by reason of spiritual aspirations, be a very efficient man in training children to love God, the *raison d'être* of Catholic education.

The first advice to the young afflicted with the curable disease of nondiscipline is—pray. Such advice would seem superfluous. "Pray always" has been the Novice Master's counsel illustrated by example. But man forgets; he forgets that he is human because he is human. He needs more of the spiritual in his makeup, and if Faith is to be of any assistance in teaching, it must come to his aid here. If it does not, it is because he has not perseveringly prayed; he has not sought; hence, he has not found—order.

Prayer, though all-important, is not all. Faith without good works is dead. Personal endeavor must be united with prayer and be as unceasing. The young teacher needs within him three agencies: confidence, self-mastery, and enthusiasm.

Confidence, if it does not lead to certain victory, at least, surmounts one obstacle to success—timidity. Should a young teacher evince timidity on being presented to a class of young animal spirits, disorder will be as much a part of the program as the ringing of the bell for dismissal, and as sure to follow. Youth is not only discerning, but often unerring, in judging character, especially when it comes to seeking his own advantage. And what live American boy takes the grammar school seriously? To him, it is a place where irksome duty follows in routine; and as a compensation for his being confined within its walls, he is going to take as much fun out of it as he can, unless held in check by a master hand. Confidence, then, the young teacher must well up by force, if necessary, in his bosom—confident, that he can be the master, but not the tyrant, of the precocious charges committed to his care; confident, above all, that he is engaged in a work that is high and holy, a work that is far-reaching in its results, even though to the worldly-wise it seems insignificant. Let the young teacher buoy his confidence by reflecting on the words of Cardinal Gibbons who admirably expressed the sublimity of the Christian teacher's profession when he said: "Give me the boys to train, and I care not for the rest of the world, for the boys of today will be the rest of the world tomorrow."

Confidence, though good, may easily develop into temerity, which would list one in the category of those who "rush in where angels fear to tread." It must be tempered by self-mastery. The teacher must never forget self, even while aiming to avoid self-seeking in his work. Self-mastery is an indispensable asset in maintaining order; and to acquire it, a constant vigilance over little things<sup>1</sup> is necessary.



The first of these little things is sometimes a big thing, if volume counts for size—the voice. Demosthenes is often outrivalled by the elocutionary efforts on the part of some teachers before auditors who are anything but spell-bound. A loud voice, high keyed, is in itself a distraction. Distraction is not attention, and want of attention is disorder. The voice can be moderate and still retain its quality of force. It is sometimes necessary to raise it to check rising disorder; and if such is done only occasionally, then it will be effective. Even here, if a look will put a quietus on the delinquent, then look; look hard; look stern; but never let the look be followed by the least twitch of a smile, no matter how great the provocation to smile may be. Such would imply that the teacher did not mean “it,” and would be a tacit license for the next time. This does not mean that smiles are incompatible with the teacher’s dignity. In fact, young teachers are apt to imagine that the profession is one of frowns. Not at all. The more pleasant the face, the lighter the heart, the easier the work for both teacher and pupils. Frown only when necessary to check rising spirits at inopportune moments. The continual frown bespeaks cloudy weather; and if we believe “that some days must be dark and dreary,” let them be on the outside, while the inside radiates the sunshine of human gladness; the necessary frown disappearing as readily as do the clouds of the summer storm.

On the other hand, a voice too soft would indicate a lack of power. Normal children glory in a leader, as well as they glory in leading. They expect it in those above them, and when they intuitively know that there is want of force behind the reins, like the spirited horse, they are quick to take their advantage. A soft voice may be due to nature, but a little exertion will put sufficient energy in it to enable those who hear to understand that weakness of vocal chords does not imply a corresponding weakness in allowing the ruled to be the rulers.

Some teachers lack discipline by trying to acquire it too strenuously. They are of the loud-voiced class. They nag and scold from the beginning of class to its close. As the constant dropping of water will wear away the hardest stone; so, continual scolding will blunt the feelings. Children will take it as a matter of course: it belongs to arithmetic; it is a part of grammar; geography would not be geography without it; and, sad to say, it is inseparable from religious instruction. If the young teacher wishes to do good—

and he does—let him avoid forming the scolding habit; it begets restiveness, which is the forerunner of sure disorder.

Self-mastery must be used to avoid another bad habit in thoughtless teachers—rapid speaking. As long as interest is sustained, it will be safe to assume that order will reign. Now, speaking rapidly, even when we wish adult minds to understand, results in failure. What, then, is the effect on the immature? We must remember that we expect the youthful mind to assimilate explanations, to think and react on what is being said at the time it is said. This cannot be effected if a volley of words are rolled out with the rapidity of the reverberations of thunder. Explanations should be given slowly, with pauses to permit mental digestion. They should not be too lengthy for children. Frequent intermissions in the way of questions are necessary to find out just how much has been assimilated, thus preventing the tedium of listening too long, which will beget restlessness.

Talking too much, if it does not result in disorder, is at least, not teaching. Young teachers in their zeal easily fall into this habit. The grade teacher is not a university lecturer. His pupils are not mature thinkers, if they think at all. Foolish would that teacher be who would mistake quiet for thought. Let him ask a stray question, and his disillusionment will be complete. Much talking to children means for them little work, and they come to school to learn how to work, to think for themselves, something which only the exceptional child hardly masters in the grammar course. Let zeal be tempered by prudence; speech be guarded and shortened, for in many words abounds much folly—the folly of accomplishing little by doing too much, of going over the road instead of pointing the way.

Self-mastery comes to the aid of those socially inclined by nature—would that all might acquire it by grace—to curb undue familiarity, which in the inexperienced, inevitably leads to disorder. Familiarity is inexpedient; it must not be confounded with friendliness, which is a God-given trait for leading souls heavenward. Loss of respect follows in the wake of familiarity; and when the teacher becomes but a boy of larger growth, he ceases to wield the influence of an elder brother, he loses the authority of a father, and becomes a nonentity in the classroom as far as Catholic education is concerned.

Though pedantry is a fault in the teacher, it is far better for the

young teacher to be pedantic, than to go to the opposite extreme. It is easier to loosen the hold on a mettlesome horse than to try to draw him in after having allowed him free rein. So with the teacher; too great stiffness in handling a class may be relaxed by degrees, but it is impossible to check disorder once it gains a foothold owing to the familiarity of the teacher.

By being friendly, a teacher can do much good. Happy the male teacher, and fruitful his work, if he is skilled in athletics! He possesses the key to the boy's heart. He has that which wins the admiration of the boy; and that won and wisely directed, his possibilities for good are unlimited. But admiration for personal qualities will be but mere vanity and end there, unless the teacher is judicious. That which should be a lever lifting souls to a higher plane becomes a useless crowbar if the fulcrum be wanting. The fulcrum is self-mastery. The teacher must be on his guard; the tendency is strong to allow athletics to have the controlling force—not practical athletics, but theoretical. For instance, baseball, the skill of this player and that, the salient points of yesterday's game, form the subject of an animated discussion before class; the bell is rung. Is it heard? Let us suppose that it is. The boys know the weakness of the teacher. How easy for one to start the "game" during a lesson—the early stages, of course. The young teacher, full of the subject, forgets himself; the time passes pleasantly, but not profitably. What are the others doing—those not interested—during the discussion? Is there not character malformation here, as well as time wasted?

Athletics need not be the only source of evil in wasting precious time. Hobbies are not rare; and it would be a miracle, if the hourly scrutiny of forty or fifty pair of inquisitive eyes, some on the outlook to discover such weakness, failed to reveal the teacher's particular fancies. The teacher knows a great deal apart from his actual lessons. Would it not be well for the pupils to be aware of that? Would it not inspire confidence? And is not confidence in the leader necessary in order to follow him along the royal road of learning? The teacher is an excellent story teller; he can build a story in the running; can relate hair-breath escapes to perfection. Should he not develop the imaginative faculties of his pupils?

Certainly, develop the imagination, provided the pupils have paper and pencil and write as the teacher goes around correcting it or keeps a watchful eye on the class. Stories are good; but like



holidays, they are best appreciated when they come rarely. How about the war? Why teach geography when present events point to a change of maps? Is not history in the making important? a knowledge of current events useful to make the children take notice of the world in which they live? True—at the right time; say before school, or during the last period of a Friday afternoon. Follow the daily program strictly. Apart from its being a matter of principle based on obedience, it is unconsciously a factor in forming habits of punctuality and exactitude in the pupils, no small matter in the formation of character—a big thing made up of little things.

Lapses of order may occur from the manner of conducting a recitation. Self-mastery will counsel the teacher to prepare his lessons for the day so thoroughly that the text-book will be dispensable. This will leave the eye free to take in the class as a whole while asking a question, and waiting for its reply; remembering that he who governs with the eye governs well; he who prevents disorder does better than he who quells it. Recitation periods should be so arranged as not to follow in succession, and the teacher will thus be able to conduct them with the class on the floor. To expect a child to remain seated from recess to recess without exhibiting signs of restiveness is to expect the impossible. The getting out of his seat and walking to the wall affords a change of position and a consequent change of manner. A lounging position while standing invites disorder. The time for standing should not be too lengthy, as disorder will come from sheer weariness; fifteen, twenty or thirty minutes according the age of the class will be found to answer the purpose. To ask questions in rote is to divert attention; likewise, for the wise not to expect to be called upon until all have had a turn causes the same. Asking promiscuously will keep the inattentive on the watch, and prevent mischief which is resourceful for idle minds.

Frequent threatening, accompanied by infrequent execution of the threats, leads to the violation of rules with impunity; the knowing youth realizing that "he (the teacher) doesn't mean it." "If you do this, I'll do that," or "If you don't do this, I'll do that," has the weightless value of words unless the conviction of the pupil, based on experience, has taught him an intuitive knowledge of the law of cause and effect. Better still: no threats; then no weakness of failing execution. It will not take the pupils long to

find out that infractions of discipline are sure to meet with proper punishment. In conjunction with this, punishment should be in proportion with the gravity of the fault. We would not be likely to disfigure the face of a friend in the kindly act of killing a mosquito lodged thereon. Neither should a thoughtless child—and most are such—be given a rigorous penance, taking much of his time, and incidentally ruining his never-too-perfect penmanship, for slight faults. A little consideration, where no grave principle is at stake, for childish frailties, frailties which we were once guilty of, will tend to gain the good-will of the children; and that gained, the question of order will be peaceably settled, and punishment will be largely subjective to growing minds. The classroom is as the city: the best governed is that in which the jail has few occupants.

Self-mastery has one more point: the most important—the control of temper. Perhaps the teacher never knew that he had a temper until young America discovered it for him. To exhibit temper is to betray weakness; to control it, is to evince strength. Some boys never have more fun than when they succeed in arousing the teacher's ire; which, when easily done, frequently also, the fear of the same is negligible. The saying used to be "get him off his base;" now it is "get his goat." If the "goat" of temper is not securely tied to the stake of self-mastery, "it" will be easily "gotten," and the teacher having lost "it" in losing control of himself, loses at the same time control of the class; for we all are familiar with the truth expressed by Thomas à Kempis: "He who would govern others, must first govern himself." It is true that all outbursts of temper may not have the fun-producing effect; but it is doubtful if that can be termed order which requires a tempest to achieve it. The calm after a summer storm does not necessarily imply fair weather for any length of time; and the farmer, too, prefers the slow rain that sinks into the ground rather than the torrent that easily washes away. Are we not engaged in soul culture?

Some teachers may not be given to angry spurts of temper; but use as a weapon of defense cool sarcasm, always cutting, leaving wounds sometimes difficult to heal. If such is necessary to compel obedience, then order—the ideal of order—no matter how quiet the classroom, is conspicuously absent. Sarcasm tends to make the will rebel; that inward rebellion which deforms char-

acter, and makes the soul turn from him who would lead it. Only by gentleness, sympathy, and kindness will the seeds of virtue be sown; by them will minds be made docile; and what is obedience without docility, but the obedience of the slave; the obedience that serves under a watchful eye; not that, which moved by the will, inclines to higher things as the flower turns upward under the influence of the sun, even after the rays have ceased to shine upon it?

Neither temper nor sarcasm denote self-control, the power of educated will, which alone stands for character. The teacher must be the child's exemplar; and if words of exhortation on habit formation are to have any effect, they must ring true with the worth of the man who sounds them.

With confidence and self-mastery, the young teacher must invoke the aid of enthusiasm to keep the work aglow. Not he who begins well; but ends well, wins in the race, admonishes St. Paul. Enthusiasm is necessary to keep in the race of educational activities, as the endurance of wind is to the athletic runner. The young all have it. The ardor of youth—what does it not aim to accomplish! What would not age give to be able to turn back the hand of time and profit by the experience of the years? But we live our life but once, and must make the best use possible of the present to live it well. Enthusiasm enables us to accomplish all that is expected of us. Enthusiasm is the test of devotion; and devotion is love. Love accomplishes everything; it knows no difficulties, no relaxation from duty; it never deserts, and always exalts. No great and worthy cause meets with defeat, in its proper sense, while love lends its glow and instills its warmth. Let the young teacher love his work for its own intrinsic worth; for the God who gave it birth, and who alone can adequately recompense the wealth of youthful ardor, brain tissue, and, above all, virtue, expended upon it for His sake. Let him not let his enthusiasm cool; coolness is the forerunner of death, and when it dies he dies with it, no matter how long he may live, for to labor without heart is to labor without life. The phonograph can do that.

As long as enthusiasm glows brightly in the breast of the teacher, he will never, properly speaking, grow old. Years may pass over his head; they should make him wiser and worthier, but cannot of themselves dull his work, as time dims all things material, unless he with the years turns aside from the lesson of the years.



Discouragements may come, and will. A crisis there must be in every life. But the soul that has kept its enthusiasm aglow will rise above petty discouragements. Those who have made themselves weak—the unworthy—succumb; but the strong, strengthened by grace, fear not; in the darkness of their soul, they cry out: “What of the night?” The reply comes from their faithful talismen—Confidence, Self-mastery, and Enthusiasm—“All’s well! God is on the watch!”

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## THE EDUCATION OF WOMEN DURING THE RENAISSANCE\*

(Continued)

Not to go back for representatives of Iberian culture beyond the Dark Ages to the great heroines of early Christian Spain, nor yet to the Gothic period of darkness itself with its examples of bravery, sanctity, and wisdom, there were the shining lights of the later Middle Ages; Blanche of Castile, mother of St. Louis of France; Beatriz, the gifted daughter of Alfonso el Sabio, and queen of Portugal; that other queen of Portugal, the Aragonese princess, and canonized saint, Isabel, or Elizabeth, niece of St. Elizabeth of Hungary; and the Portuguese princesses and queens of Castile, Constantia, daughter of the saint, and Maria, queen of Alfonso XI., with Isabel, mother of Isabel the Catholic. From the atmosphere of power and goodness which surrounded the venerated memories of such heroines as these, the Peninsula Renaissance drew inspiration, and guided by Italian tradition, it placed upon the brow of womanhood a lasting crown of knowledge, of wisdom and of honor.<sup>203</sup>

The spirit of the Spanish nation in rejecting the erroneous philosophy and the false religion imported with Eastern emigration, while accepting and appropriating the useful knowledge thus imported, had shielded the Christian maiden from unwholesome influences, and at the same time had given her a share in the advantages to be derived from Arabic culture on the objective side. Her right to participation in scientific studies, however, cannot be attributed to the influence of Arabian custom,<sup>204</sup> but rather to Hebrew and Gospel tradition, reinforced by the direct influences of classical Greece and Rome.

In the library inherited by Isabel of Castile, from her father, Juan II, we are furnished with a very comprehensive history of the traditional form and spirit of literary activity in Christian

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<sup>203</sup> Cf. Rada y Delgado, *op. cit.*, Vol. II, lib. 2.

<sup>204</sup> Cf. Prescott, *Hist. of the Reigns of Ferdinand and Isabella*, II, 185. Philadelphia, 1882.

Spain, previous to the revival of learning. In this collection of two hundred and one<sup>205</sup> manuscripts are numerous translations into Spanish of the Latin classics, of portions of the Bible, and of the Fathers and Doctors of the Church. There are also works of Italian, French and Spanish writers of the Middle Ages, representing the didactic or imaginative branches of literature; as well as valuable manuscripts on history, geography, law, medicine, and the natural sciences.

Among the translations from the classics are Livy, "History of Rome;" A fragment of the same, with the arms of Castile and Leon;<sup>206</sup> Book of Seneca; Tragedies of Seneca; The Aeneid and Aesop in three manuscripts, both the work of the Infante D. Enrique de Aragon, Marquis of Villena;<sup>207</sup> and a Plutarch from the Latin version produced about the same time in Italy.<sup>208</sup>

The Spanish translations from the Bible are catalogued as: Proverbs and Prophecies; Book of Josue; Prophets;<sup>209</sup> Gospels (two copies); and Gospels and Acts.<sup>210</sup> In translations also are: St. Augustine, "De Civitate Dei," eighth and eighteenth books; St. Bernard, "Doctrine,"<sup>211</sup> St. Gregory, Pope, "Dialogues and Homilies;" and St. Chrysostom's "Homilies on St. Matthew," sixty-five books, from one of the two Latin manuscripts of St. Chrysostom given in the catalogue.

Here in the original is a copy of Xenophon,<sup>212</sup> the only work in Greek in the catalogue; with Cicero, "De Officiis" (two copies); and Seneca, first and second parts. In the original also is St. Isidore's "Etymologies" with another work of the same author, beginning, "Venerabilis;" and St. Ambrose, "Explanation of Psalm CXVIII." There is a copy of the Apocalypse in Latin. A few minor French poets are represented, and there is a Portuguese version of a poem by Alfonso el Sabio, entitled, "Wonders of our Lady."

Spiritual aids are well provided in manuscript copies of missals and breviaries; lives of the Saints in Latin, French and Spanish;

<sup>205</sup> *Mem. de la Real Acad. de la Hist.*, Vol. VI, Il. 17.

<sup>206</sup> *No.* 121.

<sup>207</sup> Clemencin, in *ibid.*, note to 139-141.

<sup>208</sup> *Ibid.*, note to 117.

<sup>209</sup> Beginning: "Todos los que hablan sobre los razones de Daniel profeta."

<sup>210</sup> *Nos.* 15-20.

<sup>211</sup> *Liber de modo bene vivendi ad sororem.*

<sup>212</sup> The *Xenophon* is undescribed but there seems to have been no Spanish translation previous to that of Diego Gracian, printed in 1552. Cf. Clemencin, *op. cit.*, note 116.



sermons in Spanish; moral treatises in the medieval favorite form of mirrors of the Soul, and mirrors of Christian Life, and the like. In the same collection are the Prayer and Rule of St. Francis; the Office of St. James; and a large number of similar works.

The united traditional influences here manifest and of which the history of Spanish literature in general gives evidence, are thus summed up by a modern writer, whose views cannot be interpreted as resultants of Spanish-Christian sympathies:<sup>213</sup> "Though the Visigoths were not a literary people, and their influence upon Spanish letters was insignificant, yet the Roman-Spaniard, with his exuberant literary talent, and saturated with the later Latin traditions, which his race had largely been instrumental in forming, continued his activity in authorship during the whole of the Gothic dominion."

After showing that the Christian idea seized firm hold of the imagination of Spanish-Latin writers, from the fourth century on, he says of the "Etymologies:" "There is nothing which escapes the pen of St. Isidore, and it is evident from the definitions in the Etymologies that a Christian Bishop had no hesitation whatever in accepting and endorsing to a great extent the views on art, eloquence, music, and literary expression which had been formulated by the writers of Pagan Greece and Rome."

And speaking of St. Isidore's influence through Theodawulf, Bishop of Orleans, the same author remarks: "Possessing all the ancient love of beauty and elegance, all the old admiration for perfect works of art, the Christian Bishop sought to prove in every page of his writings that harmonious beauty in form, color and expression was not necessarily pagan, but that the breath of Christianity would lend to loveliness itself a new life, which should lead the thoughts of men to the Maker of all harmony."<sup>214</sup>

The further evidence given by the manuscripts preserved with the "Etymologies" is in favor of the perpetuated tradition of St. Isidore in regard to the true relation of the laws of religion and morality to those of pagan art.

Here again literature mirrors life and we find in this promiscuous heap of discourses, the pros and cons of the woman question, set forth, as was usual in the Middle Ages, by the other half of the race. On the one hand is the manuscript given as the work of the

<sup>213</sup> Hume, *The Spanish People*, p. 57 ff. New York, 1901.

<sup>214</sup> *Ibid.*, 59.

Archpriest Talavera, Alfonso Martínez, and described as "a book that speaks of women." This production of the Chaplain of Juan II of Castile, afterwards found its way to the press in Burgos (1499) under the title: *Tractate against the women who with little knowledge maliciously meddled, prattling and doing things not pertaining to them*. A second edition of the same, published in Toledo in 1518 was enlarged but not improved, and was popularly called "Corvacho," from its resemblance to Boccaccio's drastic satire, the "Corbaccio."<sup>215</sup>

On the other side is the work in Spanish manuscript, entitled: *Tercero tratado del libro de las mugeres*, by Fr. Francisco Jimenez, "of the Order of Preachers." The author is evidently not a Dominican, but a Friar Minor of the same name.<sup>216</sup> The work was dedicated to D<sup>a</sup> Sancha Ramirez de Arenos, Countess of Prades. It was afterwards printed in Barcelona, in 1495. Another Friar Minor translated it into Catalan, and published it, with additions under the title: *Carro de las doñas*, in Valladolid, 1542, dedicating it to Queen Catherine of Portugal.<sup>217</sup> Here, too, is the *Virtuous and Illustrious Women*, of Alvaro de Luna,<sup>218</sup> showing Boccaccian influence on the better side.

By the production of *Celestina* (1480) the realistic dramatist had thrown down the gauntlet and entered the arena.

Thus was Spain prepared for the Renaissance. She had carefully preserved her past history; she had appropriated the world's wisdom, locking it up in her everyday speech, the better to claim its service; and she had raised the tremendous question of the sacredness of womanhood, a question which the revival of pagan culture in her Christian community was to bring forward with peculiar emphasis.

But thinking men and women whose duty it should be to direct aright the moral and intellectual forces of the new social order were not wanting. The difficulties of the new situation were not only anticipated in the Peninsula but forestalled. In the school of Latin-Christian tradition the Iberian ruler and the Italian pedagogue had together learned the true meaning of culture and the

<sup>215</sup> No. 145. Note by Clemencin.

<sup>216</sup> Cf. *ibid.* Note to No. 51.

<sup>217</sup> No. 51, *ibid.*

<sup>218</sup> No. 161 and note by Clemencin.

nature of that process by which its blessings can alone be secured to individuals and to nations.

The patronage extended by Queen Isabel to foreign booksellers and to the printer-editors who hastened to set up their presses in her congenial dominions, indicates the tendency of early Renaissance taste as directed by her.<sup>219</sup> It is not a surprise to find in the printed list of her own private library a *Terence* and *Pliny* closely followed by the *Letters of St. Jerome to St. Paula*, and *St. Thomas on the Ethics and Politics of Aristotle*,<sup>220</sup> with the *Prayer Book of Hernan Perez de Guzman*<sup>221</sup> and the *Morning Star of the Christian Life of Don Pedro Ximenez de Prejamo*.<sup>222</sup>

In keeping with the evidence furnished by the library of Isabel, is the argument in favor of woman's education, as put forth by Vives on foreign soil when the Renaissance had already gained irresistible force in his native land. His great work, *De Institutione Christianae Foeminae* is but the history of his experiences of what had been accomplished in Spain when in his youthful days he learned to admire the virtues of learned Valentian women like Doña Angela Zapata.<sup>223</sup> In his treatise the Spanish humanist thus maintains his position: "I perceive that learned women be suspected of many: as who saith, the subtlety of learning should be a nourishment for the maliciousness of their nature. Verily, I do not allow in a subtle and crafty woman, such learning as should teach her deceit, and teach her no good manners and virtue. . . . But you shall not lightly find an ill woman, except it be such a one. as either knoweth not, or at the least way considereth not what chastity and honesty is worth. . . . And she that hath learned from inborn disposition or from books to consider this and such other things, and hath furnished and fenced her mind with holy counsels shall never find [from them stimulus] to do any villainy. For if she can find in her heart to do naughtily, having so many precepts of virtue to keep her, what should we suppose she should do, having no knowledge of goodness at all? And truly if we would call the old world to remembrance, and rehearse their time, we shall find no learned woman that ever was [evil]; where I could bring forth an hundred good."<sup>224</sup>

<sup>219</sup> Cf. Altimira y Crevea, *op. cit.*, II, 504 ff.

<sup>220</sup> Barcelona, 1478. Cf. Clemencin, notes to Nos. 18-19, *op. cit.*, 475.

<sup>221</sup> Murcia, 1487, *ibid.*, No. 33, p. 479.

<sup>222</sup> Salamanca, 1493. Cf. Clemencin, *ibid.*, No. 34, p. 479.

<sup>223</sup> *Supra*, 60.

<sup>224</sup> *Ibid.* Translated by Hyrde in Watson, *Vives and the Renaissance Education of Women*, 48-49. New York and London, 1912.



That the thought here expressed is identical with that of the Italian humanistic theorists is evidence of the inspiration which Italy gave to Spain on the intellectual side as well as of the perfect harmony with which both nations viewed the moral aspect of the new system of education. This unity of purpose is accounted for by the fact that throughout the Middle Ages the two nations had never ceased the intellectual intercourse begun in the days of the Roman conquest. After the rise of the universities Iberian students flocked to Italy in search of wisdom and returned to enrich with their scholastic treasures the home universities of Salamanca, Palencia, Valladolid and Lisbon. From their own College of St. Clement in Bologna, also, and from Aragonese Naples they came to prepare the way for the Revival by cooperating with the native Italian scholars who chose to labor as teachers at the courts and in the universities of the Peninsula.<sup>225</sup> When, therefore, the Spanish humanist turned to the past greatness of Roman-Spain for examples of proud Antiquity, like his colleagues in the Padua of Petrarch, he sought in the history of the early Church, models of perfect womanhood whose example he might bring forward to reinforce that set by a Corinna or a Cornelia.

Thus Lebrija appeals<sup>226</sup> to the enthusiasm of Queen Isabel: "Then what shall I say of the glory and fame of the men of our nation in whatever field of activity they chose to labor. In proof of this: in an age when Latin letters flourished most our own Spain contributed, if not the best, at least the second best. In heroic verse, Lucan, by common consent, takes lead; and Silius Italicus follows close upon him. In tragedy Seneca is not only first but the one of all the tragedians who merited to come down to us with undiminished fame. In epigram, Martial is the first, if we except those who allow the honor to Catullus. In oratory, if none can equal Cicero in fertility and richness none other can surpass Marcus Fabius Quintilian, to whom next in rank is Seneca. Who of his generation could be more diligent in agriculture than Columella, in cosmography than Pomponius, in history than Trogus?" And following up his train of thought, he exclaims: "O, blessedness of our age in which our Princess and Lady desires to revive, not only the customs and the sanctity of the olden times, but the learn-

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<sup>225</sup> Marineo, "Address to Charles V." Quoted in *Mem. de la Real Acad. de la Hist.*, Vol. VI, App. XVI.

<sup>226</sup> *Introducciones Latinas*, Dedication, Madrid Ed., 1773.

ing also, in which were so distinguished those holy women Paula, Marcella, Julia, Blessilla, and a multitude of others to whom the holy Doctors of the Church, in their time, dedicated their works."

Reinforcing this thrill of enthusiasm which radiated from Italy through the heart and voice of her ardent students there came from the very dawn of the Revival the sentiment of its great leaders in copies of Latin treatises or Italian verses, many of which were translated into the vernacular before the movement itself reached Spain. Dante and Petrarch had found their way hither.<sup>227</sup> Their absence from Isabel's collection is accounted for by the fact that the libraries in her possession were only a portion of the original collection possessed by her father.<sup>228</sup> The catalogue of the manuscripts bestowed by the queen on the convent of San Juan de los Reyes of Toledo, at the time of its foundation is not accessible. Many works which are here naturally missed may well be in that collection.<sup>229</sup>

Boccaccio done into Spanish was in Isabel's possession. There were the *Fiammeta* and the *Decameron* with *De casibus illustrium virorum*, translated into *Caida de principes*. Another Boccaccio in Spanish, is undescribed, but the *De Claris Mulieribus* was also in Spain and translated. It was printed in Saragossa, in 1494.<sup>230</sup>

Some letters of Pope Pius II are preserved in the private library of Isabel while his works in general were widely distributed in Spain, many of them in translations.<sup>231</sup>

Among the manuscripts of the larger collection in her possession, Isabel had made the acquaintance of another Italian humanist, who, it cannot be doubted, gave her inspiration in her educational endeavors. A Latin work is here catalogued as *Leonardo*, followed by a Spanish translation of the same. The translator is not mentioned but the next number points to the conjecture that Isabel's father may have accomplished the work. This next number is given as: *Leonardo de Arcio, Cartas in romance de Leonardo Arcio Florentino al Señor Rey Don Juan*.<sup>232</sup>

Since Isabel was but three or four years old at the death of her

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<sup>227</sup> Cf. Ticknor, *Hist. of Spanish Literature*, I, 297 ff. and 183, note. Boston, 1891.

<sup>228</sup> Prescott, *op. cit.*, II, 185.

<sup>229</sup> *Ibid.*, II, 184.

<sup>230</sup> Nos. 148-151 and *ibid.*

<sup>231</sup> No. 47. Note by Clemencin, p. 481.

<sup>232</sup> Nos. 174-176. Note by Clemencin, *ibid.*

father,<sup>233</sup> she could not have profited by this correspondence, but she could read very early the letters in Romance and the other translated work of D'Arezzo, whatever it may be. In her own private library, however, is the indication that she actually possessed the *De studiis et literis*,<sup>234</sup> the description of which seems sufficiently definite. It reads, "Beginning, *preciosa Señora, of Leonardo aristino*."<sup>235</sup> This work is in Latin manuscript, and does not seem to have been translated. It is followed by a printed Latin copy of D'Arezzo's commentary on the "Ethics of Aristotle," and the next number is a Latin manuscript entitled, *First part of the Ethics of Aristotle*, by the same author.<sup>236</sup>

The fact that Isabel did not read Latin fluently before the first year of earnest study would not cause a serious delay in her full appreciation of the *De studiis et literis*, since the Renaissance movement in Spain may be said to have received its impulse only after the peace with Portugal, in 1479, and the ordering of the united kingdoms. The indications are, that the year of study spoken of by Marineo, was not with Beatriz Galindo, but earlier, and that the queen read with Beatriz something beyond the *De Officiis*.

In 1481, six years after the birth of La Latina, Lebrija had published his elementary Latin grammar, *Introducciones Latinas*. In 1485 he gave to the press a second edition of the same work, with parallel columns of Latin and Castilian. This second edition was issued at the express desire of Isabel, as we learn from the dedication, the first edition having been composed at the desire of Cardinal Pedro Gonzalez de Mendoza.

This method of parallel text was suggested by the queen for the benefit of students pressed for time or who lacked the services of a tutor ever at hand. Among these students were the queen herself and a large majority of the women of her realm, who, like her, were thirsting for a share in the knowledge of Latin eloquence, or seeking the key to the treasures contained in the Sacred Scriptures and the Fathers and Doctors of the Church. Isabel would naturally be the first to profit by the new text-book, issued when Beatriz Galindo was but ten years old. The assertion of Marineo in his address to the Emperor Charles V. clearly indicates this: "Quae quidem multis et magnis occupata negotiis, ut aliis exemplum

<sup>233</sup> Marineo, *op. cit.*, Lib. XXI.

<sup>234</sup> *Supra*, 29.

<sup>235</sup> No. 13, p. 474.

<sup>236</sup> Clemencin, *ibid.* Note to No. 15, p. 474.



praeberet, a primis grammaticae rudimentis studere coepit.”<sup>237</sup> A copy of this edition is among the fifty-two books left in the Queen’s cabinet at the time of her death.<sup>238</sup>

The history of the inception of this text-book is instructive, throwing light as it does on the solicitude felt by the Queen for the education of all her subjects and on the attitude afterwards assumed by the Spanish Renaissance towards the place to be assigned to the vernacular in the curriculum of liberal studies. In his dedication Lebrija says: “And because I am soon to publish a Latin-Spanish dictionary, by which I shall offend and antagonize all those of ours who have the insignia and profession of letters, I say no more here, except that I prognosticate the denunciations that they desire to make against me with blood and fury, while they provide themselves with arguments against me. I come, rather, my illustrious Queen and Lady, to that which your Highness, in your letters has commanded me, concerning the remedy to be brought to that which is lacking in the Introduction to the Latin Language which I published and which has already been read throughout our possessions; that is, that it be done again in the Castilian language, Latin on one side, Romance on the other.

“I must confess my mistake that in the beginning it did not appeal to me to be practicable (the more credit to your Highness), for our language seemed so impoverished that I feared the possibility of expressing in it all the *finesse* of Latin construction. But since I began to put into execution the command of your Highness I have been so satisfied that already I am urged to publish two phases of one and the same work, in different styles, not having from the beginning hit upon this method. First, for those versed in our language who, with good preceptors may be able to profit much, and equally for all; for those who know and for those who wish to learn; for those who teach and those who study; for those who have forgotten that in which they once excelled and which they wish to learn anew, and for all those who have not the advantage of frequent intercourse with masters.

“To this was added the understood advantage which the Very Reverend Father and Lord, the Bishop of Ávila, made known to me on the part of your Royal Majesty; namely, that for no other cause was I commanded to write this work in Latin and Romance,

<sup>237</sup> Quoted in *Mem. de la Real Acad. de la Hist.*, Vol. VI, App. XVI.

<sup>238</sup> No. 5, and Clemencin, Note to No. 6, p. 472.

than that women, and nuns, and virgins consecrated to God, without the assistance of learned men might be enabled to acquire a knowledge of the rudiments of the Latin language."<sup>239</sup>

The dictionary here spoken of was published in 1492 and was possessed by Isabel, together with the less valuable one of Alonso de Palência written at her command and printed two years earlier than that of Lebrija.<sup>240</sup> These text-books mark the starting point of the Revival and were speedily to replace the works of Alexander de Villa Dei, three copies of which were in the larger collection in Isabel's possession; of Prician;<sup>241</sup> of Fr. Juan de Balbis of Genoa, whose *Catolicon*, printed by Faust in Mayence 1460, was also there; and the *Mamotreto*, of Fr. Juan Marchesino, also printed in Mayence, 1470, and possessed by Isabel.<sup>242</sup>

The reformed method in Greek found its first home in the University of Salamanca where a Greek grammar was written by Arias Barbosa, the Portuguese who had studied with such success in Florence that he merits the title of Father of Greek Learning in the Peninsula. He was in Salamanca in 1489 and died tutor at the court of Portugal in 1530. Evidence of the date of publication of his grammar is not available, but it is certain that Barbosa was a profound Greek scholar when he returned from Italy.<sup>243</sup> Lebrija later wrote both Greek and Hebrew grammars,<sup>244</sup> and another Greek grammar, sometimes said to be the first produced in Spain, was written by one of the two Vergeras, brothers of Isabel Vergera and professors of Greek and Hebrew in Alcalá.<sup>245</sup> The Spanish humanistic attitude toward the teaching of Greek appears in a treatise on the pronunciation of that language published by Lebrija in the appendix to the Alcalá edition of the "Introducciones Latinas."<sup>246</sup> The fine appreciation of the truly classical here manifest is another evidence that Barbosa had colleagues as well as disciples in his work of hellenizing the Peninsula. Of the services rendered by Lebrija in the teaching of Greek, Bywater says: "But if there was any one man to whom the credit of discovery [of reformed Greek

<sup>239</sup> Dedication to *Introducciones Latinas*, Madrid, 1773.

<sup>240</sup> Clemencin, note to Nos. 7, 8, 9, p. 472-473; Cf. Altimira y Crevea, *op. cit.*, II, 504ff.

<sup>241</sup> No. 130.

<sup>242</sup> Clemencin, notes to Nos. 178-183.

<sup>243</sup> Altimira y Crevea, *op. cit.*; Prescott, *op. cit.*, II, 197.

<sup>244</sup> McCormick, *Hist. of Education*, 183, Washington, 1915.

<sup>245</sup> Altimira y Crevea, *ibid.*

<sup>246</sup> Cf. Bywater, *The Erasmus Pronunciation of Greek and its Precursors*, sec. 3. London, 1908.

pronunciation] is due, it was assuredly not Aldus or any other Italian, but a Spaniard, the great Spanish humanist, Antonio of Lebrixa, better known outside of Spain as Antonius Nebrissensis."<sup>247</sup>

To a notice of the services of these men in the field of the ancient languages must be added those of the great Cardinal Ximenes, in Mosarabic, Greek, Latin and Hebrew; of Hernán Núñez (Pinciano), who bore the title of "Greek Commentator," and of Fr. Pedro Alcalá, author of the Arabic-Castilian dictionary compiled at the request of Fr. Hernando de Zalavera.<sup>248</sup>

The libraries in Isabel's possession, and the rapid multiplication of accessible works imported after the duty exemption law of 1480,<sup>249</sup> furnished abundant texts for study in ancient and Spanish literature, in history, geography, music, ethics and politics, civil and canon law and in medicine.

In the larger collection inherited by Isabel there were, in addition to the classics, numerous Spanish minor works of fiction, as the poems of Alonso de Villasandino; of Juan Alonso de Baena; of Juan de Mena; Ballads of the Archpriest of Hitta; and the "Labors of Hercules," by the Marquis of Villena. There are here also Spanish copies of legends of the Arthurian cycle, entitled: "Merlin"; "Third Part of the Search for the Holy Grail"; "Lancelot."

In six manuscripts the general history of José Rodriguez de Castro was there preserved, the first one described as beginning: *Mui amados amigos*.<sup>250</sup> In two other manuscripts is the *History of Spain*, probably that of Alonso de Palencia, including the events up to the Moorish invasion.<sup>251</sup> Another chronicle of Spain also in Spanish is believed to be the work later abridged by order of Isabel.<sup>252</sup> Here are the general History and History of Spain of Alfonso el Sabio together with a chronicle of his reign,<sup>253</sup> to which are added chronicles of several other reigns.<sup>254</sup> Following a history of Spain written in Portuguese is a Spanish translation of Guido de Coluna's *History of Troy*.<sup>255</sup> Among several works of its kind is the *Regimiento de principes* of either St. Thomas or Giles of Rome;<sup>256</sup>

<sup>247</sup> *Ibid.*, 13.

<sup>248</sup> Altamira y Crevea, *ibid.*

<sup>249</sup> Cf. Altamira y Crevea, *op. cit.*, II, 504.

<sup>250</sup> Nos. 9-14 and note by Clemencin, 436-437.

<sup>251</sup> Nos. 97-98 and *ibid.*

<sup>252</sup> Cf. No. 99 and note:

<sup>253</sup> Nos. 100, 100-103 and *ibid.*

<sup>254</sup> Nos. 104-107.

<sup>255</sup> Clemencin, note to Nos. 109-110.

<sup>256</sup> Clemencin, note to No. 20, p. 475.



with a Map of the World,<sup>257</sup> several manuscripts of organ music, and books on methods in music.<sup>258</sup> Law treatises are numerous, among which, besides the *Siete Partidas* of Alfonso el Sabio, are: the *Speculum Juris* of Guillaume Durando, Bishop of Mende, France; the works of Jacobo de Butrigalde, of Bologna, and his disciples, Baldo and Bartulo; of Antonio Butrio, of Bologna also; and many of Spanish authorship. In medicine, Bernardo Gordinio, professor in Montpellier, is represented, with other unknown authors. It must be noted that the Arabic philosophical works not to be had in these private libraries were accessible to research students in the universities, whither they had been relegated by the inquisitors.<sup>260</sup>

To these older sources of ready reference were added the numerous works which the age of the Renaissance itself produced. In his *De Rebus Hispaniae Memorabilibus*, Marineo preserved the intimate history of his generation and Lebrija produced valuable works, not only in grammar and literature but in theology, law, archeology, history, natural science, geography and geology; and in general the literary activity of the fifteenth and sixteenth centuries furnished new works on every phase of human thought.<sup>261</sup>

Living as she did in the age of Columbus and Peter Martyr of Anghiera, the Iberian Renaissance woman had a new source of geographical and historical study in the accounts of discovery and exploration. Peter Martyr's great work, the *De Orbe Novo*, was begun in 1494 and completed in 1526, thus being in reality the "Gazette of the New Discoveries,"<sup>262</sup> while the letters of Columbus supplemented the reports of his personal adventures and those of his followers which were related by word of mouth throughout the Peninsula. To Queen Isabel and her generation these accounts were more than history, they were subjects for devout meditations on the Providence of God and the virtue of His children, as manifested in perilous journeys undertaken for His honor and glory. When the great discoverer wrote of his hardships and of the goodness of God through it all, Isabel could sympathize with both states of feeling, and she might say from afar with the voice of the vision at Veragua: "Of the barriers of the great ocean which were bound

<sup>257</sup> No. 25 and note, p. 477.

<sup>258</sup> Nos. 43, 44, p. 480.

<sup>260</sup> Cf. Prescott, *op. cit.*, II, 413.

<sup>261</sup> Cf. Altimira y Crevea, *op. cit.*, II, 504ff.

<sup>262</sup> Cf. Mariéjol, *Pierre Martyr D'Anghera*, Chap. 12, Paris, 1887.

up with such mighty chains, He hath given unto thee the keys. . . . What did He more for the people of Israel when he led them forth from Egypt? . . . Many inheritances hath He, and very great. . . . What He promiseth, that He fulfilleth, and yet more. And doth the world thus? . . . Fear not; be of good cheer; all these thy griefs are written in marble; and not without cause."<sup>263</sup>

But most significant of all the Spanish Renaissance studies auxiliary to those of the classical languages and literature is that of the vernacular. Lebrija completed his Castilian grammar and printed it in Salamanca in 1492, the same year that he published the Latin-Spanish dictionary. The Spanish-Latin dictionary followed this and in 1517 the *Rules of Orthography in the Castilian Language*.<sup>264</sup>

In his dedication to the Castilian grammar<sup>265</sup> the great humanist reminds the Queen that the history of the past teaches beyond question that language is ever the companion of empire, in proof of which he reviews the history of the Jewish people and of Greece and Rome, concluding that what is true of these nations is more forcibly true of Spain whose language had its cradle in the reigns of the great kings of Castile and Leon, showing its power under Alfonso el Sabio, when he wrote the *Siete Partidas* and the *General History*, and translated many works of Arabic and Latin into Castilian. This prestige extended to Aragon, Navarre, and Italy with the extended rule of the Infantes.

Then he reminds the Queen that the nation is at peace, through the bounty of Divine Providence and the diligence and hard labor of her Majesty, and that uniformity should be sought for in the nation's language. He admits that time is needed for such results but he recalls the other work in grammar, where by the aid of the vernacular one can learn "Latin grammar not in a few months but in a few days," and much more than up to now "could be learned in many years."

In stating the divisions of his subject, Lebrija makes it clear that his purpose is to elevate the Castilian to the dignity of classical expression as he had before proposed to render it acceptable as the

<sup>263</sup> "Letter of Columbus to Ferdinand and Isabella, July 7, 1503." Quoted in Ticknor, *op. cit.*, I, 221, 222 and note.

<sup>264</sup> Walberg, in Preface to *Gramatica Castellana, Reproduction phototypique de l'édition princeps* (1492). Ed. by Niemeyer, Halle, 1909.

<sup>265</sup> *Ibid.*

universal language of the nation. In pursuance of the plan hinted at in the dedication to the *Introducciones Latinas* he divides the work into two parts. The first part, composed of the first four books, is intended for the first two classes of students; namely, those wishing to make a scientific study of the language, which they have used from childhood; and those who wish to use the vernacular as an aid in studying Latin. The fifth book is for the third class of students; that is, those to whom the Castilian is a foreign language. Among these, he says, are the infidels to whom the Queen desires to carry the light of the Gospel.

In the Prologue to the Fifth Book, Lebrija discusses the subject matter of each division and the reason for the choice made by him: "Moreover, as says Quintilian, children beginning to learn the constructions of language, by the declining of nouns and the conjugating of verbs, suffer fatigue and in their meagre, confused knowledge of letters, syllables, parts of speech, put together nouns and verbs because they resemble others for which they have learned the rule. We have examples of this in those who write but the merest rudiments of Greek and Latin grammar."

The first four books, therefore, contain a very complete treatment of the science of grammar beginning with a treatise in Philology under the headings: Origin of terms (Greek); The invention of letters and history of their introduction into Spain; History of the characters used and their values; Of the letters and pronunciation of the Latin language; Of the letters and pronunciation of the Castilian language; Of the corrections to be made in order to speak pure Castilian; Of the kinship and relation of letters among themselves.

Under Orthography he treats of accents, of special rules for vowels and consonants and general rules for Castilian Spelling. Under Prosody he discusses especially the iambic foot, the functions of vowels and consonants, and gives a special chapter to Adonic verse. The third book is devoted to a detailed study of Etymology and Diction with a chapter on the "Order of the parts of a discourse." The fifth book, for the study of foreign students who need grammar as an aid to understanding the language, is brief and to the point. There are eleven chapters, the first of which treats of letters, syllables and words; the second, of nouns; the third, of pronouns; the fourth, of the conjugation of verbs; the next six, of the formation of verbs in general and of



each mode in particular; and the eleventh chapter, of the "gerundive participle" and the "infinitive noun."

The pedagogical works of Lebrija reveal the source of his daughter's scholarship and the power of the home influences that produced so many of the earlier types of Renaissance womanhood in the Peninsula. Like Francisca Lebrija, numerous other daughters of savants enjoyed the privilege of parental tutorage and many of them shared the enthusiasm of fraternal devotion to the new learning. The number of women trained under humanism who followed the profession of private tutor, indicates, too, a fruitful source of domestic classical culture.

The universities were from the first important centers of learning for women students. Like the Italian universities, those of the Peninsula were ever open to both sexes on equal footing, and while the number of women present in any one of the universities at a given time seems not to have been great it is clear that at no time was their presence an anomaly. The position held by Luisa Medrano in the early years of the Renaissance period was one to which she rose through training received, if not within the walls of the University of Salamanca, at least within the shadow of those walls. And the presence of so many learned women, who, like her, claim Salamanca for their birthplace, seems to warrant that she counted among her auditors not a few of her own sex. Queen Isabel herself is said to have attended the lectures at this university, not only to encourage the professors and students, but for her own profit as well, even taking part in the disputations and other exercises.<sup>266</sup> Whether La Latina acquired her classical Latin in the University of Salamanca is uncertain. Some of her biographers assert that her teacher was an ecclesiastic, one of her kinsmen.<sup>267</sup> Women continued to frequent Salamanca, and in 1546 we find matriculated there Doña Alvara de Alva, a student of Greek, rhetoric and grammar.<sup>268</sup>

Alcalá had been patterned after the Italian universities by the great Ximenes and here, too, the lectures of a woman were entirely acceptable to both sexes, and evidently not only because the fair instructor was the daughter of the greatest humanist in all Spain.

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<sup>266</sup> Cf. Reynier, *La Vie Universitaire dans l'ancienne Espagne*, Chap. IV, p. 138 ff. Paris and Toulouse, 1902; Parada, *op. cit.*, 108 ff.

<sup>267</sup> Cf. Parada, *ibid.*, 127 ff.

<sup>268</sup> De la Fuente, *op. cit.*, II, Chap. LXV, p. 230.

Of the institutions below the university, established for the education of girls, the Palace School at the Royal Court is first both in order of time and of importance. Here the Infantas had their own tutors, apart from the Infante Juan and the ten noble youths, five older and five younger, whom the queen had chosen to be educated with him. D. Fr. Diego de Deza, who was afterwards Archbishop of Seville, was the Infante's first tutor and Juan de Zapata was later on rector of the School of the Princes.<sup>269</sup>

The Infanta Isabel, eldest daughter of Ferdinand and Isabel, was 8 years old at the birth of Juan. She was thus 18 in 1488, in which year occurred the death of her tutor, Antonio Geraldino, the Italian who was engaged expressly for her service. Isabel's literary training under this Latin scholar was of the best Italian type, judged from his character and learning, as manifest in the poems which he dedicated to Don Alonso de Aragon, Archbishop of Saragossa, some of which were printed in Salamanca in 1505.<sup>270</sup> The years of close companionship with her illustrious mother rounded out the education of Isabel to a degree of perfection which won the unstinted praise of her contemporaries, among whom was the author of the *Carro de las doñas*. The queen fondly styled this beloved daughter "My mother-in-law," from her resemblance to Doña Juana, mother of Ferdinand.<sup>271</sup> Being the eldest, Isabel shared the queen's confidence and maternal training even more completely than did her three gifted sisters.

During the early years of quiet the Infanta learned to imitate her mother's dexterity in sewing and weaving and her skill with the tapestry needle as well as her piety in furnishing and adorning the altars and churches with the fruits of her diligent labor. But those years were followed by years of lessons in virile courage, blended so happily with womanly tenderness. Isabel and her sisters cannot have been absent from the band of virgins in the Queen's company before Granada there to learn the secret of that magnetic power wielded by the Royal Leader both on the field of battle and in the quiet study.

"She [Isabel] appeared," says Peter Martyr, "surrounded by a cortege of virgins, apparelled as if to celebrate the marriage of one of her children. She found our men dejected by watches and

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<sup>269</sup> Cf. Clemencin in *Mem. de la Real Acad. de la Hist.*, Vol. VI, II. XIV.

<sup>270</sup> Cf. Clemencin, *ibid.*, II. XVI.

<sup>271</sup> *Ibid.*, II. XIV.

fatigue, by cold and hunger; she strengthened them and roused their courage anew."<sup>272</sup>

Here, too, the Princesses could learn from the great Queen's example the practical lessons in charity which drew from foreign writers such commendations as that made by Henry Clifford in his life of Jane Dormer, Duchess of Feria: "And it is very ordinary among the great ladies in Spain to visit hospitals and to give the sick and diseased to eat with their own hand, to serve them, to wipe their sores, to clean their wounds, to feed and cherish them with such alacrity and humble diligence as evidently showeth that it proceedeth from true fervor of Christian devotion and piety, which is really to wash the feet of saints."<sup>273</sup>

Of the material assistance thus procured for her soldiers by Isabel, Peter Martyr writes: "She has caused to be erected four hospital tents, wishing in her charitable foresight to relieve and care for, not only the wounded, but all those suffering from any infirmity. Such is the number of physicians, pharmacists, surgeons, and their attendants, such is their diligence and such the supply of remedies, that neither our House of the Holy Spirit in the suburbs nor the other hospitals in Milan can come up to this in comparison."<sup>274</sup>

The Queen had engaged as tutor to the younger Infantas, Alessandro Geraldino, brother of Antonio. He had fought on the side of Castile in the Portuguese war and was afterwards ordained to the priesthood. He died Bishop of San Domingo, in 1525.<sup>275</sup> Juana was 9 years old at the death of the elder brother, Antonio, and may have shared his instructions with Isabel. Maria was at this time 6, and Catherine only 3.

On the foundations of these domestic classes the Palace School was built up, a revival of that of Alfonso el Sabio, where large numbers of nobles were educated in humanistic studies and whence the movement spread to the other courts of Spain and Portugal. Here the Infantas continued to grow in wisdom and knowledge until they "were well learned all," and so virtuous and wise, says Vives, that "there were no queens by any man's remembrance more chaste of body, none better of name, none better loved of their subjects, nor more favored, nor better loved their husbands: none that more lawly did obey them, nor that kept both them and all

<sup>272</sup> Ep. 73. Quoted in Mariéjol, *op. cit.*, Chap. II.

<sup>273</sup> *Life of Jane Dormer*, by Henry Clifford, 173. London, 1887.

<sup>274</sup> *Ibid.*

<sup>275</sup> Clemencin, *op. cit.*, II. XVI.



theirs better without spot of villainy; there did none more hate filthiness and wantonness; none that ever did more perfectly fulfill all the points of a good woman."<sup>276</sup>

The court of Emmanuel the Great of Portugal partook of the fruits of the prudent and powerful education given to the two sisters, Isabel and Maria, who each in turn exercised there the queenly rule, while Juana and Catherine bore the treasure to the Netherlands and England.

From 1492 to 1501, Peter Martyr taught in the Palace School and was at the same time Chaplain and *continuo*. After his return from the political mission into Egypt the Queen made him Master of the Cavaliers in the Liberal Arts. Marineo succeeded Peter Martyr in the work of the classroom and as chaplain, and from his account it seems certain that both boys and girls, other than those of the Royal Family, partook of the instructions given in the Palace School. In his address to the Emperor Charles V<sup>277</sup> he says: "Ut enim in Italia, Rex Alphonsus quem supra memoravimus, sic in Hispania Rex Ferdinandus et Isabella Regina, catholici principes, dormientes Musas excitarunt, et bonis ingeniis hominibusque studiosis favere prudentissime liberalissimeque coeperunt, Isabella praesertim Regina magnanima virtutum omnium maxima cultrix. Quae . . . omnes suae domus adolescentes utriusque sexus nobilium liberos, praeceptoribus liberaliter et honorifice conductis erudiendos commendabat. Regnantibus itaque catholicis principibus, Hispania litteris latinis et bonis moribus excoli coepta est."

Since it was the custom for students to attend lectures with their tutors, who afterwards assisted them in their work, it would be a simple matter for all to profit by the teaching of Marineo and Peter Martyr.<sup>278</sup>

D'Arezzo's plan for the education of girls was doubtless appreciated by Isabel and followed out at court. In the accounts of their work given by Marineo and Peter Martyr we have also a hint that the spirit of Vittorino thrilled in their veins and informed the work of their classrooms. Marineo tells the Queen that he has compiled for his pupils a brief grammar to replace the ponderous tomes of the "grammarians," and that he then turns them quickly

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<sup>276</sup> "De Institutione Christianae Foeminae," Lib. I. Translated by Hyrde, in Watson, *op. cit.*, 53.

<sup>277</sup> *Op. cit.*, *ibid.*

<sup>278</sup> Cf. Watson, *op. cit.*, 6.

to the application, in pleasant reading. And Peter Martyr writes to the son of the Duke of Alba: "Since your father has withdrawn you from here, your companions are abundantly nourishing themselves with the *De Officiis* of Cicero, and certainly they have not disdained the Orations. We have almost finished the second book of the new Rhetoric. . . . I intend to reserve this year for Latin prose, since we have spent the last two years in riddling the mysteries of poetry."<sup>279</sup>

Vives is in this respect again rather the historian than the prophet of the Spanish Renaissance. When his work was translated into Castilian by Juan Justiniano it was widely circulated, but less as a book of instruction than as a subject of national interest because of the fame of the author and of his exposition of theories supported by the experience of practice.<sup>280</sup>

In the Palace School the studies auxiliary to the study of the classics were not neglected. The success of Lebrija's plan for teaching the vernacular is evident from the style employed by Isabel and her daughters in their familiar correspondence,<sup>281</sup> and from the fact that the Queen's Castilian has been pronounced as standard by the Spanish Royal Academy.<sup>282</sup> Here, too, "the history of the Church was studied with care," as the letters of Peter Martyr show,<sup>283</sup> and his biographer gives testimony of his power over the moral side of his work in the significant phrase: "Lui aussi enseigne à la fois les lettres latines et les bonnes mœurs."<sup>284</sup>

Marineo also draws a pleasing picture of the purity and simplicity of the Queen's household, where her maids of honor shared her solicitude as though she had been their mother abbess,<sup>285</sup> and in Isabel's library are still to be seen the beautiful illuminated Books of Hours from which she and Ferdinand said their daily office.<sup>286</sup>

While separate humanistic schools for boys gradually rose upon all sides in Spanish and Portuguese territory, directed either by

<sup>279</sup> Mariéjol, *op. cit.*, Chap. IV, p. 39 ff.

<sup>280</sup> *Libro llamado Instrucción de la Muger Cristiana*. Printed in Valentia, 1528; Alcalá, 1529; Seville, 1535; Saragossa, 1539, with other editions. Cf. Watson, *op. cit.*, p. xiii, No. 1.

<sup>281</sup> Cf. Parada, *op. cit.*; Clemencin, *op. cit.*

<sup>282</sup> Catholic Encyclopedia, *Isabella I.*

<sup>283</sup> Ep. 476 and 722. Cited in Mariéjol, *op. cit.*, Chap. IV, p. 40.

<sup>284</sup> *Ibid.*, 38.

<sup>285</sup> *De Rebus Hispaniae Memorabilibus*. Lib. XXI, f. 122.

<sup>286</sup> *Ibid.*, Nos. 30-31, p. 478.

individual humanists or by the religious orders, especially by the Jesuits, similar schools for girls were established throughout the Peninsula and in the colonies. The domestic education for girls as well as for boys was thus rapidly supplemented by institutions endowed for the benefit of all classes of students. Such was the impetus given to the movement by Queen Isabel and her humanistic colleagues that, from the time of her death (1504) until the new order was firmly established throughout the Spanish and Portuguese dominions, girls' schools continued to multiply until before the end of the sixteenth century provision had been made for the higher education of every class of society, whether noble or poor.

The schools founded under the direct influence of the Court and of the Palace School were for the most part in favor of poor students. Thus, La Latina, after her years of honorable service as companion to Isabel, found means of extending the sphere of her usefulness after the Queen's death, by founding and directing a school for poor young ladies in Madrid,<sup>287</sup> and similarly Philip II later founded two colleges in the same city for orphan girls and the daughters of the attachés of the court. The first of these, completed in 1581, called Loretto, was situated in Atocha Street at the entrance to Anton Martin Square. It was demolished in 1583, with the church, where a precious statue of the Blessed Virgin sent to the king by Pope Saint Pius V was venerated. The second college, founded in 1592, was called St. Isabel and was built near the site of the first establishment. Its direction was confided to a community of Augustinian nuns and a beautiful church was provided for it. Both these colleges received boarders and day students.<sup>288</sup>

Among the other private endowments in favor of the poor was that of a boarding college for poor orphan girls belonging to the nobility, founded in Salamanca, in 1518, by Rodriguez Varillas. This college was provided with an income of 4,000 ducats and it was stipulated that 400 ducats should be bestowed on each student as a marriage or convent dowry.<sup>289</sup>

In Toledo, Cardinal Ximenes founded a college for young ladies, which his secretary, the Bishop of Ávila, Fr. Francisco Ruiz, ex-

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<sup>287</sup> *Supra*, 53.

<sup>288</sup> de la Fuente, *op. cit.*, II, 512.

<sup>289</sup> *Ibid.*, 118.



tended and enlarged and in which he was interred. The Cardinal gave this college into the charge of the Franciscan Sisters.<sup>290</sup> A large college for young ladies of the nobility was also founded in the same city by Cardinal Silíceo.<sup>291</sup>

Similar in its organization to the work begun by Beatriz Galindo was the College of the Virgins, in Saragossa. This institution was founded by Mosén Juan Gonzalez de Villasilplez, Secretary of King Ferdinand, and was approved by a bull of Pope Clement VII, in 1531. Some difficulties in the internal management having arisen, the founder made over the buildings and rents to St. Ignatius and the Fathers of the Company of Jesus. But two of his daughters were students in the college and a third was dean. The students acquiesced, but the dean, "more Aragonese than her father," says the historian, disputed the claim. Her father held her in detention but she escaped with her papers to Rome, where from afar she pleaded her cause with him and was victorious. The incident led to the drawing up of a petition signed by many of the nobles of Saragossa, the Archbishop and Viceroy, D. Fernando de Aragon, uncle of Philip II, and the Deputation of the Realm, in response to which Pope Pius IV took the college under his patronage and favor.

The students of this college wore a uniform made of kersey, and the faculty was evidently composed of lay women under ecclesiastical direction. The Archbishop, D. Tomás de Borja, brother of St. Francis Borja, enlarged the church and was there interred. Some modern propagandist has perpetuated the memory of the holy man's benefactions to the women students of his time by defacing his monument with a lampoon in which the Archbishop is characterized as a hypocrite and the inmates of the college as crazy.<sup>292</sup>

The solicitude of Ferdinand and Isabel and of Emmanuel the Great of Portugal for the moral and intellectual improvement of the natives in the new territories was not overshadowed by anxiety for the personal needs of the settlers, and whenever a Spanish or Portuguese flag was raised, there was planted beside it the symbol of Redemption and of Christian Brotherhood, announcing the nature of the conqueror's mission. In these colonies education for girls kept pace with that for boys. Not only

<sup>290</sup> *Ibid.*, 78.

<sup>291</sup> *Ibid.*, 511.

<sup>292</sup> de la Fuente, *op. cit.*, II, 512 ff.

did the great Franciscan, Fr. Pedro de Gante, a relative of the Emperor, shelter in his Mexican convent the first elementary school in America, but as early as 1531 a college for girls was established under Cortes and was directed by his wife, the Marchioness of Valle.<sup>293</sup>

The Queen had not been less concerned for the education of the religious whose duty it would necessarily become to perpetuate the institutions founded for the intellectual needs of her subjects. When Cardinal Ximenes began the work of founding the University of Alcalá, he heartily sympathized with the zeal of his Royal Penitent, and soon after the opening of the university, in 1508, he hastened to gather around it the various religious orders of the realm that they might profit by the advantages offered through the services of the foreign savants who came at his invitation to augment the number of native professors.<sup>294</sup> Among the colleges here established was one founded and endowed by the Cardinal himself for the training of nuns. It was in charge of the Franciscan Sisters and was called San Juan de la Penetencia. The date of the foundation is not clearly evident but the work seems to have been well established before the death of Ximenes, in 1517. Philip II afterwards increased the endowment which the Cardinal had bestowed in favor of students without dowry.<sup>295</sup>

In addition to their training schools for candidates to the cloister, the different sisterhoods, Augustinians, Benedictines, Franciscans, Dominicans, Tertiaries, and Carmelites, all had schools, in some places for the nobility, in others for the poor, and many of these schools either developed into colleges or were colleges by establishment.<sup>296</sup> Among these latter, in addition to those already mentioned, were that of the Discalced Carmelites in Guadalajara, founded in 1591 by the Archbishop of Toledo, D. Gracia Girón de Loaisa,<sup>297</sup> and other similar foundations in Santiago, Seville and Cordova.<sup>298</sup>

The Augustinian Convent of Santa Maria de Gracia, in Ávila, where St. Teresa spent a year and a half of study after she was

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<sup>293</sup> *Ibid.*, Chapt. LXXXV; Arrangoiz, "Historia de México, tome 3, App. VIII, p. 66 ff." Cited in *Ibid.*, 492.

<sup>294</sup> Catholic Encyclopedia, *Ximenes*.

<sup>295</sup> de la Fuente *op. cit.*, II, 78, 386.

<sup>296</sup> *Ibid.*, Chap. LXXXIX.

<sup>297</sup> *Ibid.*, 511.

<sup>298</sup> *Ibid.*, 512.

something past 14, was founded in 1509, and in her time there were forty nuns "of great virtue, piety and prudence," who taught "seculars." Among these nuns was Sor Maria Briceño, whom her fond disciple described as "very discreet and holy."<sup>299</sup>

Precisely where many of the Iberian Renaissance women acquired their perfect Castilian and their fluent Latin seems to be a mystery concealed behind convent walls or hidden beneath ruined palaces, but the mode of acquisition is written in their lives and labors as well as in the lives and labors of the theorists and practical educators of their day. The literary merit of the great St. Teresa is not altogether uncommon.<sup>300</sup> The Seraphic Saint was but one of that vast army of nuns, powerful in intellect and in soul, with whom the Peninsula Renaissance peopled the convents whence their virtue and wisdom reacted upon Iberian society to purify and enlighten it. Among these nuns were her own spiritual daughters, like Sor Cecilia of the Nativity and Sor Maria de San Alberto, and the great Franciscan abbess, Isabel Borja, the Venerable Francisca of Jesus.<sup>301</sup> Of such as these and of their foster children might an angelic Crashaw also sing:

"Thy bright  
Life brought them first to kiss the light  
That kindled them to stars."<sup>302</sup>

To these convent women and to their unassuming devotion to the New Learning Spain and Portugal owed much. Under the direction of zealous and learned ecclesiastics like Cardinal Ximenes and his worthy successors, the nuns labored to steady the current of the Revival, after the monastic Court of Isabel of Castile had passed away; and because of the multitude of strong women moulded here after the pattern formed by Christian humanism there was brought into the gayer life of the later Iberian Renaissance the spiritualizing and refining influences of Religion and Art powerfully to counteract Self-Culture and Vanity, the baneful elements of radical humanism and the false Renaissance.

<sup>299</sup> *Ibid.*, 511 ff.; Cf. Catholic Encyclopedia, *Teresa of Jesus*.

<sup>300</sup> Cf. Fitzmaurice-Kelly, *History of Spanish Literature*, 193 ff., New York, 1898.

<sup>301</sup> *Supra*, 68ff.

<sup>302</sup> "Hymn to the Name and Honor of the Admirable Saint Teresa."



## PHYSICAL EDUCATION

The reservation of the child's health and the development of his physical organism must be provided for by the educative agencies which undertake to control his conduct and to shape his destiny, since his instructive equipment is wholly inadequate to the attainment of those ends under the conditions prevailing in civilized life.

Man's instincts, while numerous, are so largely atrophied, or incomplete, that they would not suffice to sustain life even under the most primitive conditions of savagery. To the human infant, therefore, education is, under all conditions, not merely an added perfection, but an element essential to the preservation and continuance of life. This truth was pointed out long since by Professor Fiske<sup>1</sup> and it has been accepted in current educational literature.

Physical heredity renders man's physical and intellectual development possible, but of itself it is not sufficient to sustain either. It demands, as its complement, social heredity, which reaches the individual only through education. Moreover, the farther man departs from savage ways, the further he enters into the complexities of civilized life, the less adequate becomes his instinctive equipment, and the more necessary to him is that guidance which comes to him through the channels of authority from the garnered wisdom of the race.

It is not the function of education to search man's past in order to recover therefrom the pattern of life and conduct which was lost by his atrophying instincts. On the contrary, the whole weight of evidence from biological science goes to show that man's instincts were atrophied precisely because they ceased to be effective and that they were gradually replaced by something better. His growing intelligence enabled primitive man to substitute habits formed in the light of individual experience and of the experience of the race for instinctive determinations

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<sup>1</sup> *Cosmic Phil.*, ii, 342, 369 (Horne 83).

of conduct, which were designed by nature to meet the conditions of a relatively static environment.

As man congregates in cities and builds up the institutions of civilized life, he modifies his environment so profoundly that not only native instincts cease to be serviceable in the control of his conduct, but individual experience becomes increasingly inadequate, and, if he is to survive, he must learn to control his conduct even in those matters which concern his health and his physical development by a larger wisdom and a clearer light than that which arises from individual experience. He must accept on authority much that he will not even be able to verify for himself if he is to preserve his own health and avoid endangering the health of others with whom he is associated.

It is, of course, the business of education to lead the child into an understanding of the laws of health, employing thereto to the best advantage the child's individual experience, but it is also the business of education to teach the child to obey the laws and regulations which are promulgated for the preservation of individual and of public health, whether the individual is moved thereto by an adequate understanding of the scientific data back of these laws, or not.

The contrast here involved is not only that between the conditions of animal life and the conditions of human life, but between the conditions of primitive human life and the conditions that surround civilized man. Among primitive peoples we find instincts supplemented by habits which are formed in the young through rigid customs handed down from generation to generation. These primitive customs are sometimes as difficult to replace or to modify as the instincts of the individual. As man passes into a civilized mode of life, these customs, no less than native instincts, must be modified or replaced by habits better suited to further social ends. Many of these habits are at the same time calculated to preserve health and to secure individual development.

"Thus the habits of correct posture, graceful carriage, exercise, cleanliness, moderation, are ultimately hygienic

habits, and the ideals through which they are generalized are hygienic ideals—beauty, grace, health, chastity, temperance, love of outdoor life. These hygienic habits and ideals might be called the balance wheels of civilization; it is through their operation that man has so far escaped annihilation at the hands of the very agencies that have lifted him up.”<sup>2</sup>

Education, in the sense in which we have been using the term, is much wider in its implications than the activities of the schoolroom. In this wider sense, all life is an educative process, but learning therein is incidental rather than intentional. To teach, however, is the express purpose of the school, and experience is there used primarily for its teaching power. In this same sense the home is the first school. There the infant is taught, and the basis should be laid there of those physical habits of cleanliness, posture, exercise, and moderation. The Church is also engaged in teaching these things as a part of its mission and in using the experiences of life to bring home to man lessons of a higher wisdom, but these agencies do not remove from the school the serious and fundamental obligation of continuing and perfecting the child's physical education.

This truth is coming to be recognized more clearly day by day. “There is no sterner duty laid upon the teacher,” says Dr. Bagley, “than the development of these habits and ideals. A large public school is a fertile ground for implanting the seeds of disease and vice. The mind of the child at any time after the eighth year is predisposed to impulses that are vulgar and degrading. Some of these reactions may be ‘natural’ enough: They are not always to be looked upon as abnormalities or perversions; but under the conditions of modern life they are none the less disastrous, and it is precisely at this point that some form of education or external guidance becomes essential to the salvation of the race. If the dictum, ‘Follow nature,’ is ever fallacious, it certainly is here, for here nature is working at cross purposes, pitting instincts and

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<sup>2</sup> Bagley, *Education Process*, New York, 1906, p. 346.



impulses so evenly against one another that the composition of forces, if left to the operation of natural law, could hardly fail to equal zero in practically every case.

"In dealing with children between the ages of eight and twelve there is little room for freedom or liberty. Ceaseless vigilance is here the price of success, and this vigilance must extend to every nook and cranny of the child's nature. Uncleanliness of all sorts grows with the growth. Filth breeds filth, both mentally and materially. The germs must be nipped in the bud if infection is to be prevented. The general treatment must be aseptic, the specific treatment antiseptic.

"In dealing with adolescence, . . . specific methods must be employed, differing radically from those in use in the pre-adolescent period. Arbitrary rulings and summary punishments must give place to reason; and the hygienic habits that have been formed largely by mechanical processes in the earlier years must now be generalized and justified on the basis of the ideal."<sup>3</sup>

Dr. Bagley is taking full account of the net results of psychological investigation and of the every-day experience of the schoolroom when he insists, as he does here, that it is the business of the school to form many habits in the young which are essential for the well-being of physical life, and which not only fail to derive their impulse and their direction from inherited instincts, but which, in their formation, demand a wider knowledge and a clearer insight into the uses of life than is possible to the inexperienced child in the pre-adolescent period. It is the function of authority to guide the child in the formation of these habits no less than in the formation of habits that pertain to his higher nature. Nor can we suddenly dismiss authority at the advent of puberty. Indeed, we should appeal to the child's intelligence and to his experience from his earliest years, but this appeal at every stage of the process must be reinforced by authority.

In adolescence, it is true, the individual comes strongly into the foreground. Nature is here preparing

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<sup>3</sup>*Op. cit.*, p. 346.

him for independence and the great uprush of emotion and passion must be taken into account by the school. But after every concession is made that should be made to the growing independence of youth, it is still a fact abundantly proven by every-day experience that unless the youth is accustomed to act under authority and to restrain and govern his impulses and his passions in view of an objective law whose validity his reason accepts, there is little likelihood that he will be preserved and grow into worthy citizenship. The weakening of authority over our young people and the lessening of its effect upon their conduct is responsible for a large portion of the disease, the vice, and the misery of modern life which trace their immediate source to perverted sex instinct.

In the functioning of authority in forming habits necessary for the physical well-being of the individual we have an illustration of race life controlling and uplifting individual life. This is, in fact, the foundation of man's superiority over his lowlier fellow creatures. The experience of the race is brought into prominence in man's education. It pushes aside not only the individual's instincts which are wholly inadequate, but it sets aside with almost equal vigor individual experience.

The great fundamental habits on which the whole superstructure of individual life rests must, in man's case at least, be formed not in the meager light of the individual's restricted experience, but in the light of the experience of the race. This is only another way of saying that the child must be taught to act in accordance with the dictates of authority and then be led to discover the reasonableness and justification of the authority.

When we pass from the uninstructed child to the opposite frontiers of human life we find this principle still operative. St. Paul speaks of it as "faith ceasing in vision," and St. Augustine embodies it in his memorable phrase: "Credo ut intelligam"—I believe in order that I may understand—and the Church has ever based her moral precepts on the authority of God.

In the absence of divine authority as an available resource, we come upon the most serious aspect of the

educational work undertaken by our public school system. When the authority of God is banished from the field, the child is likely to find nothing but brute force or the will of the majority as the foundation of the authority which seeks to control his actions. Under these circumstances it is not surprising that he lacks reverence for authority and seeks ways to escape its exactions.

During the first five or six years of the child's life, the home undertakes to make the necessary adjustments. The child's instincts, rudimentary as they are, cry out for simple food, for sunlight and air and the free movements of outdoor life. The home must accustom him to cooked foods, to the drinking of warm liquids, to the use of artificial shelter and protection, to the necessity of concentrating his energy and of constantly inhibiting normal impulses. In these things the school must play its part but the beginning must be made in the home, and the home should cooperate with the school to the attainment of these ends throughout the whole educative process.

The adjustments called for are difficult and will tax the resources of all available educative agencies. "The virtues of civilization," says Dr. Bagley, "impose upon everyone who lives the social life the paradoxical obligation to break nature's laws. How to get the most out of life with the least suffering, how to do the best work with the least drain, how to be human and civilized and still be a healthy animal, are problems that can only approximate solution through compromise. When the best life entails no physical suffering, when the best work can be done without danger of nervous breakdown, when civilization and culture fail to demand some violation of primitive laws, man will have developed into a being that will have little bodily resemblance to his present self."<sup>4</sup>

From this statement of the case, which it will be admitted is fairly accurate, the difficulty of the task undertaken by the school must be apparent. The unavoidable conditions of school life add still further to the difficulty. The child is accustomed at home to a freer life and in the

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<sup>4</sup>Bagley, *op. cit.*, p. 356.



simple industrial homes of the past generation he was in close touch with nature, where he found abundant healthful exercise that, if not always agreeable, was at least useful. His share in the labors of the home group constituted in many respects a valuable transition from primitive to civilized life, and it constituted a basic portion of the educative process. In our present economic conditions the home has been impoverished for the child, and the many-sided training which he received there must now be given in the school, if it is to be given at all.

Whatever tends to lessen the violence of the transition which the child's physical life must undergo in passing from the home to the school should be welcomed. Children in rural schools are provided for in this respect. The children's gardens, now being developed in many of our cities in connection with the public schools, should prove helpful, not only to the physical life of the children, but in laying the foundation through sensory-motor training of the children's future mental and moral development, and it should prove particularly serviceable in connection with manual training and vocational education.

For the best results in childhood days, nature calls for play rather than for work. The outdoor play of children tends to develop the larger and freer bodily movements. It enlarges the lungs; it strengthens the heart; it promotes circulation; it gives grace and suppleness to the figure; it provides varied activities which flow from native well-springs of interest; and it thus lays the foundation for finer adjustments and for higher development of the whole being; and above all it tends to put the child in a condition to sustain some of the inevitable strains which he will meet in the schoolroom. The work begun in the play of childhood should be completed by the games and athletic sports which find legitimate place in the latter portion of the educational process not only as means of perfecting physical development but as valuable means of forming character and developing necessary social qualities.

Play should not remain outside the school, at least where little children are concerned. Froebel through his kinder-

garten and Montessori through her House of Childhood have helped to bring home to us this truth. We may not find either of these methods available in our primary classrooms but something of their spirit should enter into the work and help to relieve the children from rigid attitudes and long periods of quiet.

We are slowly learning, through the psychology of childhood, that a child is capable of learning little except through his actions. Hence, the ideal primary room is a scene of busy activity instead of a place where silent rows of little children sit for long periods poring over their A B C's or memorizing their multiplication table. The sand table, cutting and folding of paper, modeling in clay, drawing, painting in water colors, singing, and above all, constant dramatization of every situation studied—all this is tending to bring our primary classroom nearer to the children and to render it more effective as an educational agency in supplying the place of the industrial home of the past.

To meet the conditions of civilized life, it is necessary that the child should preserve and develop his health and strength, but it is also necessary that he should adjust his physical organism to the strains that will be imposed upon it, and this adjustment must come gradually. The school must begin the task. It will not do, therefore, to simply guide the child in the indulgence of his native impulses and to protect him from all that is wearing and that makes demands on his physical life. In the school the child must learn the finer adjustments of eye and muscle. The eye is not constructed to endure the strain occasioned by the accurate scrutiny of fine details at short range during long periods at a stretch. The school through properly graded work must develop the eye and its function so as to meet these demands effectively. In the work of the school there arise unavoidable demands for active attention during a considerable portion of each school day. This in turn implies the conquest of impulse, frequent inhibitions, and large expenditures of nerve energy. These demands the school should face squarely and by proper gradation of exercise and proper

methods prepare the child to meet the demands of life which are not unlike those enumerated for the school.

The easiest solution of many of the difficulties presented in the school is to be found in a ready yielding to the child's humors and tendencies. Permit him to follow his bent without interference—we are told. Yield wholly to nature. Such a procedure, however, constitutes a practical abandonment of the essential work of education. Whether or not such a procedure is to be permitted in a kindergarten or a Montessori House of Childhood, it is clearly out of place in the elementary school. To permit the child to follow his own impulses without restraint, to follow his own tendencies and ideas without any guidance from authority, to allow him to pass through the plastic period of life without having adjusted himself to objective standards of authority, and without having acquired habits of obedience to the laws which regulate human conduct in civilized society constitutes a betrayal of the trust reposed in the school.

The first task which the school is called upon to perform is to preserve the child's health, and to secure his normal physical development while adjusting his conduct to the standards of the civilization of the day. How may these divergent aims be reconciled? Much has been done during the past few decades towards the solution of this problem and much still remains to be achieved. Our advance that has been made lies chiefly in the first part of the problem, viz, the preservation of the child's health and the securing of his physical development. Very much still remains to be done in the direction of adjusting his conduct to the requirements of civilized life.

Owing to the great advance of medical science during the last few decades, many of the old time dangers to health have been removed from our schools. To prevent the spread of contagious disease, the common drinking cup has been banished and the drinking fountain installed in its place. Vaccination and quarantine are promptly resorted to whenever occasion demands. The germ-laden dust is removed from the school by vacuum cleaners instead of being redistributed over desks and furniture



by the janitor's broom. Such dangerous and uncleanly habits as expectoration are prohibited. War is being waged on the fly and the mosquito. Needless strain on the eyes is being removed by the proper lighting of the classrooms and the proper printing of text-books, and a supply of pure air is procured through proper ventilation. Efforts are made to maintain the proper temperature. Strain upon the nerves of the children, as well as danger to their health, has been mitigated by the banishment of the unsanitary slate with its squeaking pencil. Furniture is constructed to meet the needs of the children and to secure proper posture. Periods of concentrated attention are shortened and interspersed with periods of outdoor play and recreation which is sometimes being wisely used for the development, not only of the child's physical organism, but of his moral nature.

The schools have not remained content with removing causes which menace the child's health. Persistent efforts have been made to remedy native defects. The children's eyes are examined and when found defective are fitted with glasses. Adenoids are removed to permit of proper breathing. Where the children exhibit weak lungs or tubercular tendency, open air schools are being provided. The children are taught sanitation of the mouth and proper care of their bodies.

Finally, the nature of the tasks assigned to children in the school are undergoing profound alteration with a view to meeting the physical and mental needs of the children. Interest is appealed to more extensively than heretofore, and the strain of voluntary attention is lessened. The needs of retarded pupils are being met by more systematic training of the senses and the muscles. The demands of the child's emotional nature are leading to the development of the esthetic sense, in the decoration of the schoolroom, in the illustration and printing of the text-books and in the teaching of drawing, painting and music. All this is as it should be, but it is needful that we should not forget that man is a rational animal and that these two aspects of his being unfold in conjunction with each other and not separately. Physical education must be

undertaken by the school, but from the very beginning of the educative process it must be remembered that organic development is also the basis of mental development. In all that is done for the child, consideration must be given both to his mental and moral nature as well as to his physical life. The preserving of the proper balance here is not the least difficult of the tasks which are so lightly assigned to the teacher.

THOMAS EDWARD SHIELDS.

## SOME EVIDENCES OF MYSTICISM IN ENGLISH POETRY OF THE NINETEENTH CENTURY\*

(Continued)

PATMORE: GOD SOUGHT THROUGH HUMAN LOVE

Wordsworth had sought the Ultimate Reality through nature, and Rossetti through beauty: Patmore believed that in the highest and strongest of human affections he had found, not only the type, but the means, whereby the soul might meet with God.<sup>154</sup> He thought he had discovered in the relation of wedded lovers the truest analogy of the relation between God and the soul, between Humanity and Divinity. God he conceived of as the great masculine, positive force: the soul as the feminine, or receptive force, and the meeting of these two in mystic rapture as the source of all life and all joy.<sup>155</sup> Divinity can be revealed only by submitting to limitations, and hence it is through human affections that we come to realize the possibility of contact between the finite and the Infinite.<sup>156</sup> He held that "the phenomena of the human relationships of love are such because they are the realities of the Divine."<sup>157</sup>

This idea had attracted him even before his conversion to the Catholic faith, and later, he believed he had found confirmation of it in the writings of the great Catholic mystics, St. Bernard, St. John of the Cross, and St. Teresa.<sup>158</sup> His first work of any moment was "The Angel in the House" wherein he essayed to be the poet of wedded life. He tells us,

"Not careless of the gift of song,  
Nor out of love with noble fame,  
I, meditating much and long  
What I should sing, how win a name,  
Considering well what theme unsung,  
What reason worth the cost of rhyme,

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\*A Dissertation submitted to the Catholic Sisters College of the Catholic University of America, by Sister Mary Pius, M.A., in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

<sup>154</sup> Cf. Patmore, *Autobiography* given in Champney, *Memoirs and Correspondence of Coventry Patmore*, London, 1900, Vol. II, pp. 45-47.

<sup>155</sup> Cf. Patmore, *Religio Poetae*, London, 1905, p. 162, ff.

<sup>156</sup> Cf. *Ibid.*, *Rod, Root and Flower*, London, 1905, p. 102.

<sup>157</sup> *Ibid.*, *Religio Poetae*, p. 174.

<sup>158</sup> Cf. *Ibid.*, p. 50-56.



Remains to loose the poet's tongue  
 In these last days, the dregs of time,  
 Learn that to me, though born so late,  
 There does, beyond desert, befall  
 (May my great fortune make me great!)  
 The first of themes sung last of all."<sup>159</sup>

In this poem Patmore holds forth a pure and gracious type of womanhood as a call on man's respect, and evinces a knowledge of the excellences of a true woman's mind. He shows a subtle insight into her moods and sentiments, and though the characters are sketched, rather than delineated, yet they are living personalities, not vivified statues. It is in the "Preludes," however, that the true theme and temper of the poem is struck. These, with the "Epilogues" give an analysis of the psychology of love with a precision of insight and ecstasy of feeling all the more untrammelled because the poet believed the bewildering happiness of which he sang to be not unlike the love of the blessed in heaven. It is meant to be "a purely aesthetic observation of a certain phase of life, conceived in the intoxicating light of imagination. It is Patmore's great claim upon our respect that he has understood its dignity, and recorded it so delicately."<sup>160</sup>

He was, by nature, a mystic, and he felt himself drawn more and more irresistibly towards the transcendent and the supernatural. Here and there throughout this poem there are intimations that, worthy of his best gifts as he considered his subject, a loftier Muse than that of the family circle was gaining power over him. In "Perfect Love Rare" he complains,

"Most rare is still most noble found,  
 Most noble still most incomplete;  
 Sad law, which leaves King Love uncrown'd  
 In this obscure, terrestrial seat!"<sup>161</sup>

and in "Love Justified" we find,

"After awhile  
 This pool of private charity  
 Shall make its continent an isle  
 And roll, a world embracing sea.

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<sup>159</sup> Patmore, *Poems*, London, 1906, "The Angel in the House," Prologue, p. 4.

<sup>160</sup> Cf. Gosse, Edmund, *Coventry Patmore*, London, 1905, p. 100.

<sup>161</sup> Patmore, *Poems*, ed. cit., p. 36.

This little germ of nuptial love  
Which springs so simply from the sod,  
The root is, as my song shall prove,  
Of all our love to man and God."<sup>162</sup>

"Love's Immortality" contains a yet clearer expression of this tendency:

"My faith is fast  
That all the loveliness I sing  
Is made to bear the mortal blast,  
And blossom in a better spring."<sup>163</sup>

In "Orpheus" he would

"with heart-persuading might,  
Pursue the Poet's sacred task  
Of superseding faith by sight.

To prouder folly let me show  
Earth by divine light made divine,  
And let the saints, who hear my word,  
Say, 'Lo, the clouds begin to shine  
About the coming of the Lord.'"<sup>164</sup>

"Faithful Forever" and "The Victories of Love" record this transition period. Both of them picture a noble devotion with no satisfying completion; an intense human feeling which seeks to realize itself in a kind of ecstasy, restless under the limitations of nature and the perplexing problems of mortal destiny, and subdued and softened by sorrow. Earthly love still remains in the soul, but as a heavenly presence rather than an earthly influence, inspiring a high sense of duty, and awakening the hope of some glorious sequel to this unfinished love, in which "the human reality shall not be wholly superseded by the celestial ideal, but in which a secondary service to the bright original form of tangible beauty, in some new angelic phase of being, shall be reconcilable with a self-surrender to the claims of Divine Life, and the duties of universal love."<sup>165</sup>

"For all delights of earthly love  
Are shadows of the heavens, and move

<sup>162</sup> *Ibid.*, p. 37.

<sup>163</sup> *Ibid.*, p. 41.

<sup>164</sup> *Ibid.*, p. 81.

<sup>165</sup> "Faithful Forever," Review in *Living Age*, 67, 764.

As other shadows do: they flee  
 From him that follows them: and he  
 Who flies, forever finds his feet  
 Embraced by their pursuings sweet."<sup>166</sup>

It is not, however, in these earlier poems that Patmore displays his powers at their best. In the "Unknown Eros," especially in the "Psyche" odes, his genius reached its culminating point. In *Rod, Root, and Flower*, he says: "There comes a time in the life of every one who follows the Truth with full sincerity when God reveals to the sensitive Soul the fact that He alone can satisfy those longings, the satisfaction of which she has hitherto been tempted to seek elsewhere. Then follows a series of experiences which constitute the "sure mercies of David."<sup>167</sup> Of these "experiences" the poet has told us nothing. With one bound, he passes alike the "via purgativa" and "via illuminativa," to breathe the rarefied air of "via unitiva," and to utter forth "that formless, unintelligible blaze of mystic doctrine into human words of honied peace and beauty"<sup>168</sup> through a series of "Odes" which for poignancy of emotion and exaltation of thought are scarcely equalled in the English language. They are meant to deal with that "region of religion which is inexpressible in human language to the human heart,"<sup>169</sup> and admit of appreciation only so far as the spiritual life is a comprehended reality. Patmore felt that they would be a "language dead"<sup>170</sup> to many: he calls them

"chants as of a lonely thrush's throat  
 At latest eve,  
 That does in each calm note  
 Both joy and grieve;  
 Notes few and strong and fine  
 Gilt with sweet days decline,  
 And sad with promise of a different sun."<sup>171</sup>

It was his theory that a poet might say truths which it is not expedient for others to utter, and diffuse their warmth and light, while allowing their scorching brilliance to remain invisible:<sup>172</sup> this

<sup>166</sup> Patmore, *Poems*, ed. cit., p. 255.

<sup>167</sup> Cf. *Ibid.*, *Rod, Root and Flower*, p. 57.

<sup>168</sup> Patmore, *Extracts from Letters*, Champney, *Op. cit.*, Vol. I, p. 250.

<sup>169</sup> *Ibid.*, p. 258.

<sup>170</sup> *Ibid.*, *Poems*, ed. cit., "A Dead Language," p. 359.

<sup>171</sup> *Ibid.*, "The Unknown Eros," *Poem*, p. 271.

<sup>172</sup> Cf. *Rod, Root and Flower*, p. 33.



he attempted to do for the mystics, whose teachings he thought too little known.<sup>173</sup>

"Eros and Psyche" begins with the plaintive cry of the soul:

"Love, I heard tell of thee so oft!"<sup>174</sup>

Thrice, in touches of human love, the soul has felt the solitary beat of sudden wings,

"Through delicatest ether feathering soft"<sup>175</sup>

which have awakened in it a desire for greater intimacy and stronger love:

"Long did I muse, what service or what charm,  
Might lure thee, blissful Bird, into mine arms."<sup>176</sup>

All efforts at self-decoration on the part of the soul are in vain: they are not "fit strings"<sup>177</sup> with which to entice the spirit that comes only of His own will.

"At last, of endless failure much afraid,  
Tonight I would do nothing but lie still  
And promise, wert thou once within my window sill,  
Thine unknown will."<sup>178</sup>

This is the wise passivity of the mystics, and the attitude of mind recommended by St. Teresa: "Let the master of the house do what he pleases; He is wise and powerful; he understands what is best for you, and best for himself also."<sup>179</sup> Quite in accord, also, with the teachings of this Saint that disinterested love is the surest means of obtaining divine favor, and that He often comes to the soul when she is least thinking of it, are the lines that follow:

"And here—and how thou mad'st me start!  
Thou art!"<sup>180</sup>

God seeks the soul with more ardor than she longs for Him:

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<sup>173</sup> Cf. Patmore, *Religio Poetae*, p. 7.

<sup>174</sup> *Ibid.*, *Poems*, ed. cit., p. 337.

<sup>175</sup> *Ibid.*

<sup>176</sup> *Ibid.*

<sup>177</sup> *Ibid.*

<sup>178</sup> *Ibid.*

<sup>179</sup> St. Teresa, *The Way of Perfection*, translated by Dalton, London, 1857, p. 82.

<sup>180</sup> *Ibid.*, *The Interior Castle*, translated by the Benedictines of Stanbrook, 1906, p. 76-77.

"Ah, Psyche, guess'd you nought  
 I craved but to be caught?  
 Wanton, it was not you  
 But I that did so passionately sue:  
 And for your beauty, not unscathed, I fought  
 With Hades, ere I own'd in you a thought."<sup>181</sup>

The soul revels in the delights of divine Love:

"O Heavenly Lover true  
 Is this thy mouth upon my forehead pressed,  
 Are these thine arms about my bosom link'd?  
 Are these thine hands that tremble near my heart,  
 Where join two hearts, for juncture more distinct?"<sup>182</sup>

and in the light of this revelation all past experiences assume a new aspect:

"What dim, waste tracts of life shine sudden like moonbeams  
 On windless ocean shaken by sweet dreams."<sup>183</sup>

The soul fears too much of human passion in this joyous abandonment of herself, and asks

"Yet how 'scape quite  
 Nor pluck pure pleasure with profane delight?  
 How know I that my Love is what he seems!"<sup>184</sup> By deeds:  
 "Tis this:  
 I make the childless to keep joyful house.

A friend, my Psyche, comes with barren bliss,  
 A God's embraces never are in vain."<sup>185</sup>

Here again there is a harking back to the older mystics. The soul whom God has chosen for his special dwelling place, must needs forget herself: all her thoughts are bent on how to please Him better, and when and how she can show her love for Him. St. Teresa says, "This is the aim and end of prayer, this is the reason for the spiritual marriage, whose children are always good works,"<sup>186</sup> and St. John of the Cross,

"In search of my Love  
 I will traverse mountains and strands:  
 I will gather no flowers,

<sup>181</sup> Patmore, *Poems*, ed. cit., p. 338.

<sup>182</sup> *Ibid.*

<sup>183</sup> *Ibid.*

<sup>184</sup> *Ibid.*

<sup>185</sup> *Ibid.*

<sup>186</sup> *Interior Castle*, ed. cit., p. 284.

I will fear no wild beasts:  
And I will overpass the mighty and the frontiers."<sup>187</sup>

The labors and sufferings from which she has hitherto held back  
as beyond her strength, are eagerly embraced:

"'Tis easier grown  
Thine arduous rule to don  
Than for a Bride to put her bride-dress on!  
Nay, rather, now  
'Tis no more service to be borne serene,  
Whither thou wilt, thy stormful wings between."<sup>188</sup>

The soul fears to find an imperfection in her burning love for Him:

"But, oh!  
Can I endure  
This flame, yet live for what thou lov'st me pure?"<sup>189</sup>

and the Christ Lover, in tender humanness replies:

"Himself the God let blame,  
If all about him bursts to quenchless flame!  
My Darling, know  
Your spotless fairness is not matched in snow,  
But in the integrity of fire.  
What'er you are, Sweet, I require.  
A sorry God were he  
That fewer claim'd than all Love's mighty kingdoms three."<sup>190</sup>

He is not satisfied with the mere homage of mind and will, the  
affections must play some part in His worship. As the soul marvels

"What thing is this?  
A God to make me, nothing, needful to his bliss,  
And humbly wait my favor for a kiss!"

she is reminded, that should a great King,

"Sue from her hedge a little Gipsy Maid,  
For far off royalty bewray'd  
By some wild beauties, to herself unknown,"<sup>191</sup>

and by

"Some power by all but him unguessed  
Of growing king-like were she king caressed,"<sup>192</sup>

<sup>187</sup> *A Spiritual Canticle*, Writings of St. John of the Cross, translated by Lewis, London, 1911, Vol. II, p. 4.

<sup>188</sup> Patmore, *Poems*, ed. cit., p. 339.

<sup>189</sup> *Ibid.*

<sup>190</sup> *Ibid.*

<sup>191</sup> *Ibid.*

<sup>192</sup> *Ibid.*



on the sole condition that she should feel

"Her nothingness her giddiest boast,  
As being the charm for which he loved her most,"<sup>193</sup>

he would be justly wroth with her should she desist, and think herself too base a reed

"to trill so blest a tone!"<sup>194</sup>

In the lines which follow, the soul is represented as reaching the heights of ecstasy:

"O too much joy; O touch of airy fire;  
O turmoil of content; O unperturbed desire,"<sup>195</sup>

and she, like St. Catherine of Sienna, who asked for "yet more sufferings, O Lord, yet more"<sup>196</sup> cries out,

"Bitter be thy behests!  
Lie like a bunch of myrrh between my aching breasts.  
Some greatly pangful penance would I brave  
Sharpness me save  
From being slain by sweet!"<sup>197</sup>

The divine Lover bids her not seek for sufferings save as they come:

"Custom's joy-killing breath  
Shall bid you sigh full soon for custom killing death."<sup>198</sup>

The soul is ready to obey, yet she must make her protestation of fidelity,

"In all I thee obey! and thus I know  
That all is well."<sup>199</sup>

In St. Teresa we read, "Do you know what it is to be truly spiritual? It is for men to be the slaves of God,—branded with His mark, which is the cross,"<sup>200</sup> and here the soul exclaims in a fever of impassioned zeal,

"Thy love has conquered me: do with me as thou wilt,  
And use me as a chattel that is thine!  
Kiss, tread me under foot, cherish or beat,

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<sup>193</sup> *Ibid.*, p. 340.

<sup>194</sup> *Ibid.*

<sup>195</sup> *Ibid.*

<sup>196</sup> Cf. *Dialogues of St. Catherine of Sienna*, translated by Thorold, London, 1913.

<sup>197</sup> Patmore, *Poems*, p. 340.

<sup>198</sup> *Ibid.*

<sup>199</sup> *Ibid.*

<sup>200</sup> *The Interior Castle, Op. cit.*, p. 285.

Sheathe in my heart sharp pain up to the hilt,  
 Invent what else were most perversely sweet;  
 Nay, let the Fiend drag me through dens of guilt;  
 Let Earth, Heav'n, Hell  
 'Gainst my content combine;  
 What could make nought the touch that made thee mine!"<sup>201</sup>

But when the vision would depart, her courage ebbs:

"Ah, say not yet, farewell!"<sup>202</sup>

and the answer is a playful taunt:

"Behold, Beloved, the penance you would brave."<sup>203</sup>

In touching humility, the soul acknowledges her weakness:

"Cursed when it comes, the bitter thing we crave!  
 Thou leav'st me now, like to the moon at dawn,  
 A little vacuous world alone in air.  
 I will not care.  
 When dark comes back my dark shall be withdrawn!

Go as thou wilt and come! Lover divine,  
 Thou still art jealously and wholly mine.

Rainbow, thou hast my heaven sudden spanned  
 I am the apple of thy glorious gaze,  
 Each else life cent'ring to a different blaze."<sup>204</sup>

and to prove that the vision is a true one, fructifying in action, she adds:

"Whilst thou art gone, I'll search the weary meads,  
 To deck my bed with lilies of fair deeds!"<sup>205</sup>

Then follows a delicately, coyly candid invitation to the Bridegroom to visit her again:

"And if thou choose to come this eventide,  
 A touch, my Love, will set my casement wide."<sup>206</sup>

In the second of the "Psyche" odes, "De Natura Deorum," we have the relation between God and the soul expressed in imagery that is essentially human, and daintily subtle. Psyche, troubled at the dread God who has won her heart, conscious that she is foolish, weak, and small, and fearful lest He visit her no more seeks the "Wise Mother," who comforts her:

<sup>201</sup> Patmore, *Poems*, ed. cit., p. 342.

<sup>202</sup> *Ibid.*

<sup>203</sup> *Ibid.*

<sup>204</sup> *Ibid.*

<sup>205</sup> *Ibid.*

<sup>206</sup> *Ibid.*

"Know

Sweet little daughter sad,  
He did but feign to go;  
And never more  
Shall cross thy window sill,  
Or pass beyond thy door,  
Save by thy will.  
He is present now in some dim place apart  
Of the ivory house wherewith thou mad'st him glad."<sup>207</sup>

This is in harmony with the teaching of the Catholic mystics that a soul once raised to the heights of contemplation, rarely loses that grace.<sup>208</sup> The soul laments her unworthiness:

"Sadness and change and pain  
Shall me forever stain;  
For, though my blissful fate  
Be for a billion years,  
How shall I stop my tears  
That life was once so low and Love arrived so late."<sup>209</sup>

St. John of the Cross tells us, that when "the interior favor of the king's scepter"<sup>210</sup> is extended to the soul, it becomes so bold in its intense and loving exaltation, that no prudence can withhold it, no counsel content it, no shame restrain it; for the favor which God hath shown it has made it vehemently bold.<sup>211</sup> In "Psyche's Discontent" we read,

"Leave me awhile that I may shew thee clear  
How Goddess-like thy love has lifted me;  
How seeming lone upon the gaunt, lone shore,  
I'll trust thee near,  
When thou'rt to knowledge of my heart, no more  
Than a dream's heed  
Of lost joy track'd in scent of the sea-weed!  
Leave me to pluck the incomparable flower  
Of frailty lion-like fighting in thy name and power;  
To make thee laugh in thy safe heaven, to see  
With what grip fell  
I'll cling to hope when life draws hard to hell.  
Yea, cleave to thee, when me thou seem'st to slay,  
Haply, at close of some most cruel day,

<sup>207</sup> *Ibid.*, p. 344.

<sup>208</sup> Cf. St. Teresa, *The Interior Castle*, p. 259. St. John of the Cross, *The Obscure Night of the Soul*, ed. cit., p. 448.

<sup>209</sup> Patmore, *Poems*, ed. cit., p. 344.

<sup>210</sup> *Op. cit.*, p. 438.

<sup>211</sup> Cf. Patmore, *Poems*, pp. 438-439.



To find myself in thy reveal'd arms clasped,  
Just when I say,  
My feet have slipp'd at last!"<sup>212</sup>

The soul has grown so strong that delight is to her a "fond indignity"<sup>213</sup> and she merits the reproach of her Lord:

"Little bold Femininity,  
That darest blame Heaven, what would'st thou have or be?"<sup>214</sup>

Her response is a pæon of humility and ardor:

"Shall I, the gnat which dances in the ray,  
Dare to be reverent? Therefore, dare I say  
I cannot guess the good that I desire;  
But this I know, I spurn the gifts which Hell  
Can mock till which is which 'tis hard to tell.  
I love Thee, God; yea, and 'twas such assault  
As this which made me thine; if that be fault;  
But I, thy Mistress, merit should thine ire,  
If aught so little, transitory and low  
As this which made me thine  
Should hold me so."

The Master is satisfied:

"Little to thee, my Psyche, is this, but much to me."

"Accept the sweet, and say 'tis sacrifice!  
Sleep, Center to the tempest of my love,  
And dream thereof,  
And keep the smile which sleeps within thy face  
Like sunny eve in some forgotten place."<sup>215</sup>

Mr. Edmund Gosse, in his *Life of Coventry Patmore* remarks:  
"The typical mystic has no pity for his wretched body. It is in a cloud of fatigue and anguish, in voluntary tribulation inflicted without mercy, that the saints of this type obtained their visions. . . . For this kind of penitential hysteria Patmore had the greatest possible disdain."<sup>216</sup> Passing over the fact that among the mystics whose teachings are held in greatest esteem by the Church, we find no authority for depreciation of the body, but only for repression of unlawful claims, there is in Patmore's work,

<sup>212</sup> *Ibid.*, pp. 349-350.

<sup>213</sup> *Ibid.*

<sup>214</sup> *Ibid.*, p. 350.

<sup>215</sup> *Ibid.*, pp. 350-351.

<sup>216</sup> Gosse, Edmund, *Op. cit.*, p. 165.

sufficient proof that he was in full accord with the orthodox Catholic doctrine of asceticism. In "Eros and Psyche," the soul, urged by her great love is made to say:

"Shouldst thou me tell  
Out of thy warm caress to go  
And roll my body in the biting snow,  
My very body's joy were but increased;  
More pleasant 'tis to please than to be pleased."<sup>217</sup>

Psyche, in "De Natura Deorum," calls her self-inflicted wounds the effect of

"Happiness at play,  
And speech of tenderness no speech can say."<sup>218</sup>

and complains

"He loves me dearly, but he shakes a whip  
Of deathless scorpions at my slightest slip."

She asks, in "Psyche's Discontent,"

"To bear, apart from thy delight and thee,  
The fardel coarse of customary life's  
Exceeding injucundity."<sup>219</sup>

In "Victory and Defeat" the poet says,

"Ah, God, alas,  
How soon it came to pass  
The sweetness melted from thy barbed hook  
Which I so simply took;  
And I lay bleeding on the bitter land,  
Afraid to stir against thy least command.

Thereafter didst thou smite  
So hard that, for a space,  
Uplifted seem'd Heav'n's everlasting door,  
And I the darling of thy grace."<sup>220</sup>

Patmore was an aristocrat, and abhorred the crowd in religion as in politics.<sup>221</sup> He sought the high planes of the spiritual life, and this temper of mind explains, perhaps, his attraction for St. John of the Cross, of whom it has been said that he acted towards the Lord like a Spanish grandee in the presence of his king.<sup>222</sup>

<sup>217</sup> Patmore, *Poems*, ed. cit., p. 341.

<sup>218</sup> *Ibid.*, p. 346.

<sup>219</sup> *Ibid.*, p. 349.

<sup>220</sup> *Ibid.*, pp. 307-308.

<sup>221</sup> Cf. *Ibid.*, "1867" and "1880-85," pp. 291, ff, and 299, ff.

<sup>222</sup> Cf. Joly, Henri, *Psychologie des Saints*, Paris, 1895, p. 78.

The only kind of well-being with which Patmore was much concerned was that which led to spiritual and moral growth, in the effecting of which pain has always been considered a necessary element. The full force and meaning of the ode in which he sings the praises of "Pain" are too obvious to permit of misinterpretation:

"O Pain, Love's mystery,  
Close next of kin  
To joy and heart's delight,  
Low Pleasure's opposite,  
Choice food of sanctity  
And medicine of sin,  
Angel, whom even they that will pursue  
Pleasure with hell's whole gust  
Find that they must  
Perversely woo,  
My lips, thy live coal touching, speak thee true."<sup>223</sup>

When his poetic powers were in their maturity, Patmore conceived a desire to dedicate his gifts to the Mother of God; to bring back to her the golden coin she had given him.<sup>224</sup> In "Deliciae Sapientiae de Amore" he had sung

"Love, light for me  
Thy ruddiest blazing torch,  
That I, albeit a beggar by the Porch  
Of the glad Palace of Virginity,  
May gaze within, and sing the pomp I see."<sup>225</sup>

and in one of his letters we find, "Perfect humanity, verging upon, but never entering the breathless region of Divinity, is the real subject of all true love-poetry; but in all love-poetry hitherto an 'ideal' and not a reality has been the subject, more or less."<sup>226</sup> In the Blessed Virgin he thought to find such a reality. The poem planned was destined never to be completed, but "The Child's Purchase" which the poet meant to be the "Prologue" to his great work, abounds in delicacy of feeling, and sincerity of expression. Among the many lines of exceeding beauty it contains are these:

"Mother, thou lead'st me still by unknown ways,  
Giving the gifts I know not how to ask,  
Bless thou the work

<sup>223</sup> Patmore, *Poems*, ed. cit., p. 351.

<sup>224</sup> *Ibid.*, quoted in Champney, *Op. cit.*, Vol. II, p. 89.

<sup>225</sup> *Ibid.*, p. 330.

<sup>226</sup> *Ibid.*, quoted in Champney, *Op. cit.*, Vol. II, p. 255.



Which, done, redeems my many wasted days,  
 Makes white the murk,  
 And crowns the few which thou wilt not dispraise."<sup>227</sup>

It is interesting to note the attitude of Patmore toward the other poets whose works are here considered. For Wordsworth he had a profound respect.<sup>228</sup> There is something very similar in the manner in which these two poets viewed, in the retrospect, the experiences of their childhood. In his *Autobiography* Patmore tells us: "Angels spoke to me from time to time, as they do to all, and I frequently saw, as others do in youth, the things of earth lighted up with the light which was not of earth; and I was endowed with what, from my subsequent experience of men, I am obliged to conclude was an unusual faculty for implicitly believing my own eyes, without regard to the present defect of visible continuity between their reports and the facts of the material and external life. The things I saw, in those rare moments, when the properly human eye was open, remained with me, as abiding marks, and were the jewels of my life."<sup>229</sup> In "Auras of Delight" there are lines that recall "Intimations of Immortality."

"And Him I thank, who can make live again,  
 The dust, but not the joy we once profane,  
 That I, of ye,  
 Beautiful habitations, auras of delight,  
 In childish years and since had sometimes sense and sight,

But did for me they altogether die,  
 Those trackless glories glimps'd in upper sky?  
 Were they of chance, or vain,  
 Nor good at all again  
 For curb of heart or fret?  
 Nay, though, by grace,  
 Lest haply, I refuse God to his face,  
 Their likeness wholly I forget,  
 Ah, yet,  
 Often in straits which else for me were ill,  
 I mind me still  
 I *did* respire the lonely auras sweet,  
 I *did* the blest abodes behold."<sup>230</sup>

His relations with Rossetti, in the early days of the Pre-Raphaelite movement, bordered on friendship, but he seems to have thought

<sup>227</sup> *Ibid.*, *Poems*, ed. cit., pp. 358-359.

<sup>228</sup> *Ibid.*, quoted in Champney, *Op. cit.*, Vol. II, pp. 100-101.

<sup>229</sup> *Ibid.*, *Autobiography*, Champney, *Op. cit.*, Vol. II, p. 45.

<sup>230</sup> *Ibid.*, *Poems*, ed. cit., pp. 336-337.

the latter not true to his high trust. He had failed to develop the idealism which his earlier work had foreshadowed, and Patmore came to regard him as one who, "more than any other man since the great old artist age, had been dowered with insight into spiritual mysteries, that the Ark of passion had been delivered into his hands, and that he had played with it, had used it to serve his curiosity and his vanity, had profaned the Holy of Holies."<sup>231</sup>

Between Patmore and Francis Thompson, the poet whose works form the subject of the concluding chapter of this treatise, there was great sympathy. There is much similarity of thought, and even of form, in their poems. It was Patmore's wish that Thompson might be one of those singers whom "Views of the unveil'd heavens alone bring forth," and that he might utter to a generation better prepared than was the one to which Patmore sang, the immortal truths of David and of Dante.<sup>232</sup>

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<sup>231</sup> Gosse, Edmund, *Op. cit.*, p. 207.

<sup>232</sup> Cf. Patmore, *Poems*, p. 353.

(To be continued.)

## THE AMERICAN MISSIONARY ASSOCIATION OF CATHOLIC WOMEN

One of the good effects of the European War is undoubtedly the fact that the Catholics of America are realizing more and more their duty towards the poor heathen in foreign lands. Considerable work has already been done in these two years to make up for the cessation of material support that heretofore had come almost exclusively from Europe, particularly from France and Germany.

It is very gratifying that recently a decisive step has been taken to arouse practical missionary interest among the Catholic women of America. On June 17, 1916, Miss Gockel, of Milwaukee, Wis., received permission and encouragement from His Grace, Archbishop Messmer, to start a missionary association of Catholic women, which is to affiliate with the original branch existing in Europe, although it will be nationally independent. Archbishop Messmer is very enthusiastic over the new undertaking; he not only gave his permission to establish an American branch in his archdiocese but even expressed his desire that the national headquarters be erected in Milwaukee.

The European Association has been in existence since 1902. In 1903 it recorded a membership of 19,728; since then it grew every year by 10,000 to 15,000 new members and at present it has a membership of 180,000.

The membership dues have been made very small—only 25 cents per year (or \$25.00 for a perpetual membership) to make it possible for even the poorest woman to join the association. In addition to the cash support it is giving to the missions it furnishes chapels in missionary countries with vestments, religious articles, etc. The missionary association in Europe has done wonders in the few years of its existence. The cash income of 1903 was 11,261 marks (\$2,800). In the year 1911 the cash income was 142,000 marks (\$35,000). In addition church vestments and religious articles valued at about 60,000 marks (\$15,000) were sent to the pagan countries, and besides 50,000 marks were collected in the same year for the poor victims of the famine in China.

It is worth while mentioning that the association although founded primarily for foreign missions, does also aid to some extent



the poor home missions; according to one of the statutes of the society one-fifth to one-third of the annual income will be used for that purpose.

Numerous indulgences and privileges have been granted to the association by Popes Leo and Pius which is the best proof how much they appreciated the efforts of the zealous workers. His Eminence, Cardinal Ferrata in Rome, is protector of the association.

Would to God that an office of this promising association may soon be established in every diocese and arch-diocese of this country. The more it spreads all over the country the greater will be the material support of the work our Holy Church is doing in foreign lands—above all, however, it will be the most effective means and the surest way of spreading missionary education in our Catholic homes and thus lead many young men and women to personal mission service, to the missionary vocation.

Anyone interested in this noble work should write to the directress, Miss Mary Gockel, 834 Thirty-sixth Street, Milwaukee, Wis.

## CURRENT EVENTS

### THE CATHOLIC UNIVERSITY OF AMERICA

The new House of Studies of the Oblate Fathers, situated opposite the main entrance to the Catholic University, was solemnly dedicated on November 15 by His Eminence, Cardinal Gibbons. The Mass of dedication was celebrated by Right Rev. Bishop Shahan, Rector of the University, and the sermon was preached by the Right Rev. Michael F. Fallon, D.D., Bishop of London, Ontario.

A Mass of Requiem was celebrated on Monday, November 6, in the chapel of Caldwell Hall, by the Very Rev. George A. Dougherty, D.D., Vice Rector of the University, for the repose of the souls of the deceased benefactors of the University. It was largely attended by the professors and students, lay and clerical.

### DOMINICAN SEVENTH CENTENNIAL

Notable from a historic standpoint was the Seventh Centennial Celebration of the Dominican Order, which was held in Washington during the week of November 12. In a nation, such as ours, infantile as it is compared to the kingdoms and empires of the Old World, a seven hundredth anniversary is not of frequent occurrence. Yet, great as is the historic significance of this event, not less striking is its educational importance.

The Order of Preachers, founded by St. Dominic Guzman, and formally approved by Pope Honorius III, in 1216, has from the very moment of its inception been an intellectual institute. St. Francis of Assisi sought to save souls by preaching poverty; the monks of La Trappe beheld in contemplation the surest means to personal sanctity; but St. Dominic made *education* his special instrument in leading souls to God. On this account it was but fitting that the central celebration of the Dominican Fathers of the Province of St. Joseph should have for its setting the Dominican House of Studies, affiliated as it is with the Catholic University of America—the Catholic educational center of the United States. It was harmonious with the great traditions of the Dominican Order, associated as it has been in the past with the great universities of Paris, Bologna, and Oxford. It was fitting, too, because of the exigencies of the present day, for if ever there was need of educational force to win the minds and hearts of men to

Christ, it is in our time. To this purpose is the Catholic University dedicated; to the same end is the Order of Preachers consecrated.

The very motto of the Dominicans, "*Veritas*," epitomizes the aim of all the channels of education. What is the purpose of science, of art, of philosophy, if it is not "Truth?" And for 700 years the Dominicans have been true to their traditions, for seven centuries they have lived up to their motto. Their preachers have ever sought to popularize the Queen of the Sciences—Theology. They sought to bring to the mind of the masses the knowledge of God and His Truths that can alone make men happy. Their teachers and writers from Aquinas and Albert to Cajetan and Cano, down to Zigliara and Lepidi in our own day, have left an influence on Catholic thought that can never be effaced.

Tuesday, November 14, was Cardinals' Day. The Solemn Pontifical Mass was sung by Cardinal Gibbons. His Eminence, Cardinal Farley, was present in the sanctuary. Cardinal O'Connell sent his hearty congratulations and regretted keenly that he could not be present. The preacher of the occasion was the Right Reverend Rector of the Catholic University, Bishop Thomas J. Shahan. The scholarly historian showed the connection of the Dominicans with the great universities of Europe, as well as their intimate connection with the Catholic University. The intellectual life was proved to be an essential of the Dominican Order. Bishop Shahan's tribute to the Order of Preachers was one that any Order might blush to acknowledge and strive continually to deserve.

Wednesday, November 15, was University Day. The Most Rev. Archbishop John Bonzano, Apostolic Delegate, celebrated the Pontifical Mass. The sermon was preached by Rev. Peter Guilday, Ph.D., Professor of Church History at the Catholic University. Dr. Guilday, despite his youth, has an enviable reputation as a Catholic historian. Today he won an indisputable claim to the orator's mantle. The Reverend Doctor spoke on the educational work of the Dominicans for the past seven centuries. On University Day, the professors of the Catholic University, in cap and gown, marched in the procession and occupied places of honor in the chapel.



Friday, November 17, was Dominican Student's Day. A theological thesis was defended by Rev. Richard Walker, O.P. Objectors to the thesis were Rev. John Welsh, O.P., for the Dominicans, and Rev. Edward A. Pace, Ph.D., for the professors of the University. Addresses were made by Rev. Basil Saylor, O.P., and Rev. Antoninus Marchant, O.P.

Sunday, November 19, concluded the festivities. In the morning, a Solemn High Mass was celebrated by the President of Georgetown University, Rev. Alphonsus J. Donlon, S.J. All the ministers were Jesuit Fathers from the same University. Rev. Paschal Robinson, O.F.M., Professor of Medieval History at the Catholic University preached the sermon. His topic was "The Inner Life of the Dominican Order." In a paper full of profound research and intense interest, Dr. Robinson traced the growth of monasticism from the days of Our Lord, down the centuries to Basil and Gregory, up to Francis and Dominic. He showed that practically every religious order and congregation established since the foundation of the Dominicans has received material aid in its foundation from the Friars Preachers.

A Civic Celebration was held at Poli's Theater in the afternoon at which the Hon. John J. Fitzgerald, M.C., of New York, Hon. W. Bourke Corchran, of New York, Hon. William J. Kearns, of New Jersey, and Hon. Charles J. Bonaparte of Maryland, delivered the principal addresses.

At the various exercises there were present, 2 cardinals, 15 bishops, about 50 monsignori, 8 provincials of religious orders, and about 300 representatives of the Sisterhoods having establishments in this country.

IGNATIUS SMITH, O.P., S.T.LR., PH.D.

#### REMARKABLE SHOWING BY CATHOLIC SCHOOLS

An interesting educational feature of the centennial celebration of the granting of the city charter, held in the city of Pittsburgh during the week of October 29, was the essay contest opened to all the schools of the city, and in which the Catholic schools made more than a creditable showing. The rules of the contest permitted the children of all the public, parish and private schools in the seventh, eighth, ninth, tenth, eleventh and twelfth grades to contribute essays on subjects chosen for their grades. The contestants had to be certified by their respective teachers. Acade-

mies ranked as the equivalent of high schools. The compositions which were not to exceed 500 words were to be submitted on the following subjects:

Seventh grade, "Historical Landmarks of Pittsburgh and Vicinity"; eighth grade, "Pittsburgh Prior to 1816"; ninth grade, "Famous Pittsburghers" in one of the following fields: Music, art, science, education, civics, industry or literature; tenth grade, "Pittsburgh's Educational Achievements"; eleventh grade, "Pittsburgh, the World's Work-Shop"; twelfth grade, "Pittsburgh of the Future."

Three prizes, consisting of historical books suitable for the grade, were awarded to each grade. The share of the honors taken by the Catholic schools were as follows:

Prizes in the seventh grade, first.

Prizes in the eighth grade, third.

Prizes in the ninth grade, none.

Prizes in the tenth grade, second and third.

Prizes in the eleventh grade, first, second and third.

Prizes in the twelfth grade, first, second and third.

The Catholic schools won ten out of eighteen possible prizes. This is the more remarkable when it is noted that the pupils in the Catholic schools number about 25,000 and those in the public schools about 65,000. Over half of the awards were taken by the schools having less than one-third of the total number of the pupils.

#### ASSOCIATION OF AMERICAN UNIVERSITIES

The Eighteenth Annual Conference of the Association of American Universities was held November 9, 10, and 11 at Clark University, Worcester, Mass. On the first day, Thursday, the program included meetings of the Conference of Deans and similar officers of the graduate schools at 3 p. m. and 8 p. m., respectively. On Friday there was a meeting of the Executive Committee at 9 a. m., followed at 10 a. m. by a general session. Dr. G. Stanley Hall read a paper at this session entitled "How Can Universities be so Organized as to Stimulate Work for the Advancement of Science?" The discussion was opened by Dean Frederick J. E. Woodbridge, of Columbia University. At 2. p. m. "Military Training in Universities and Colleges," was discussed by Maj. Gen. Leonard Wood, U. S. A., President Arthur Twining Hadley,

of Yale University, and Prof. Edmund J. James of the University of Illinois.

The session on Saturday began with a business meeting. A report of the Committee on Academic and Professional Higher Degrees was then submitted by Dean Armin O. Leuschner, of the University of California. Papers on "The Correlation of Work for Higher Degrees in the Graduate Schools and the Professional Schools," were presented by Prof. William H. Howell, of Johns Hopkins University, and Prof. Ernst Freund, of the University of Chicago.

The delegates who attended the Conference were as follows:

UNIVERSITY OF CALIFORNIA, President Benjamin Ide Wheeler, Dean Clarence Linus Corey, Dean Gilbert Newton Lewis, Dean Armin O. Leuschner; CATHOLIC UNIVERSITY OF AMERICA, Dean Thomas C. Carrigan; UNIVERSITY OF CHICAGO, President Harry P. Judson, Dean Rollin D. Salisbury, Prof. Ernst Freund; CLARK UNIVERSITY, President G. Stanley Hall, Prof. William E. Story, Prof. Edmund C. Sanford, Prof. Arthur G. Webster, Prof. George H. Blakeslee; COLUMBIA UNIVERSITY, Provost William H. Carpenter, Dean Frederick J. E. Woodbridge; CORNELL UNIVERSITY, Dean James E. Creighton; HARVARD UNIVERSITY, President A. Lawrence Lowell, Dean Charles H. Haskins; UNIVERSITY OF ILLINOIS, President Edmund J. James, Dean Kendrick C. Babcock, Dean David Kinley; INDIANA UNIVERSITY, Dean E. R. Cumings; STATE UNIVERSITY OF IOWA, President Walter A. Jessup, Dean Carl E. Seashore; JOHNS HOPKINS UNIVERSITY, President Frank J. Goodnow, Prof. William H. Howell; UNIVERSITY OF KANSAS, Dean Frank W. Blackmar; LELAND STANFORD, JR., UNIVERSITY, President Ray Lyman Wilbur, Chancellor David Starr Jordan; UNIVERSITY OF MICHIGAN, President H. B. Hutchins, Dean Alfred H. Lloyd; UNIVERSITY OF MINNESOTA, Dean Guy Stanton Ford; UNIVERSITY OF MISSOURI, President A. Ross Hill, Dean Walter Miller; UNIVERSITY OF NEBRASKA, Prof. Charles W. Pugsley; UNIVERSITY OF PENNSYLVANIA, Vice-Provost Joshua H. Penniman, Dean Herman V. Ames; PRINCETON UNIVERSITY, President John G. Hibben, Dean Andrew F. West; UNIVERSITY OF VIRGINIA, Dean Richard Heath Dabney, Dean Charles Morris Page; UNIVERSITY OF WISCONSIN, President Charles R. Van Hise, Dean George C. Comstock; YALE UNIVERSITY, President Arthur T. Hadley, Dean Wilbur L. Cross; CARNEGIE FOUNDATION, Dr.



Henry S. Pritchett, UNITED STATES BUREAU OF EDUCATION, Dr.  
P. P. Claxton, Dr. Samuel P. Capen.

INTERNATIONAL FEDERATION OF CATHOLIC ALUMNAE

As the REVIEW goes to press we learn that the Second Biennial Convention of the International Federation of Catholic Alumnae, held at Baltimore, on November 24, 25 and 26, was well attended, and its proceedings were marked with even greater enthusiasm than that of the organization and constitutional conventions of 1914 and 1915 respectively. The following was the preliminary program:

THURSDAY, NOVEMBER 23

- 9 a. m. to 12 noon—Meeting of the Executive Board.
- 2 to 5.30 p. m.—Meeting of the Executive Board.
- 2 to 5.30 p. m.—Meeting of Committee on Amendments.
- 2 to 5.30 p. m.—Meeting of Committee on Resolutions.
- 7.30 to 9.30 p. m.—Credentials Received.
- 8 to 10 p. m.—Receiving of Delegates by Officers.

FRIDAY, NOVEMBER 24

- 9.30 to 11.30 a. m.—Credentials Received.
- 10 a. m.—Official Opening of Convention.
- 12 noon—Adjournment.
- 1 p. m.—Business Meeting: Report of Chairman of Local Biennial Board; Reports of Officers; Reports of Committees. Conferences: Education; Social Work; Literature.
- 6 p. m.—Adjournment.

SATURDAY, NOVEMBER 25

- 9 to 10 a. m.—Credentials Committee Closes.
- 9 a. m.—Business Meeting: Reports of Governors of States and Provinces; Report of Credentials Committee.
- 12 noon—Adjournment.
- 12 to 2 p. m.—Election of Officers.
- 2 p. m.—Business Meeting: Unfinished Business; New Business; Announcement of Elections.
- 6 p. m.—Adjournment.

SUNDAY, NOVEMBER 26

- 11 a. m.—Solemn High Mass.
- 2 p. m.—Governor's Afternoon.
- 8.30 p. m.—Reception and Installation of New Officers.

MONDAY, NOVEMBER 27

## Play Day in Washington.

## TRINITY COLLEGE NOTES

On November 6 the students of Trinity College had their annual reception and concert in honor of His Excellency, Most Rev. John Bonzano, D. D., Apostolic Delegate. The two hundred and fifty-five students enrolled this year were presented in turn by the presidents of their respective classes to the distinguished guest. The musical that followed was attended by the reverend professors of the Catholic University who are members of the Trinity College faculty. A pleasing program was rendered by the students and an address delivered by Miss Eleanor McCormick, president of the Student Government Association. To this Msgr. Bonzano responded in his happy manner, thanking the performers and urging all to profit well by the exceptional opportunities afforded them in a pioneer Catholic college for women.

On Sunday afternoon, November 19, in Trinity College auditorium, Prof. Johann van Hulsteyn, violinist of the Peabody Conservatory, Baltimore, gave a recital which was greatly appreciated by a large audience of music lovers. The affair was in charge of Mrs. John J. Noonan, corresponding secretary of the auxiliary board of regents of Trinity College, and was for the benefit of the Anna Hanson Dorsey Scholarships Fund. These are four scholarships, open to residents of the District of Columbia and to be awarded by competitive examinations. Students have been received on these scholarships for the past five years.

## CATHOLIC SUMMER SCHOOL OF AMERICA

The Board of Trustees of the Catholic Summer School of America, which holds its sessions at Cliff Haven, N. Y., at their annual meeting on November 9, held at the Hotel Savoy, New York City, elected the following officers for the ensuing year: President, the Rev. John J. Donlan, Ph. D., Centre Moriches, N. Y.; First Vice-President, the Right Rev. Msgr. M. J. Splaine, D.D., Boston, Mass.; Second Vice-President, George J. Gillespie, New York; Secretary, Charles Murray, New York; Treasurer, F. P. Cunnion, New York; Chairman of Executive Committee, Charles A. Webber, Brooklyn; Chairman of Board of Studies, the Right Rev. Msgr. M. J. Lavelle, V. G., New York; new Trustees, the Rev.

John D. Roach, New York, and the Rev. M. F. McGuinness, Paterson, N. J.

The board expressed their appreciation of the generous devotion of the retiring president, the Right Rev. Msgr. John P. Chidwick, whose many duties as president of St. Joseph's Seminary, Dunwoodie, prevented him accepting the office this year, and also of the retiring chairman of the Board of Studies, the Rev. F. P. Siegfried, of St. Charles' Seminary, Overbrook, Pa. The report of the session just closed, the silver jubilee year of the Summer School, showed a gratifying growth in all departments of the school, especially in that of the lectures which were more numerous and better attended than in any previous year.

PATRICK J. McCORMICK.



## REVIEWS AND NOTICES

**First Communion Catechism**, by Right Rev. Msgr. Day.  
Helena. Naegele Co., 1916. Pp. 48.

To present to the immature minds of our children the principle mysteries of our holy religion, in a manner sufficient to meet their needs, is a task, the success of which is proportionate to its difficulties. To imbue the little ones with that knowledge and love of the truths of holy faith, necessary for the reception of first holy communion, is a duty lovingly incumbent on the Catholic school teacher. Any assistance that can be offered toward perfecting our methods and achieving success deserves our closest attention and warmest commendation. Right Rev. Msgr. Day, in preparing this little volume, has taken a step in the right direction. He has rendered to the teaching communities of the diocese of Helena, where this catechism has been adopted, a real service.

The volume is an outgrowth of a paper, entitled, "How the Sisters Can Help the Priests in Preparing Children for First Holy Communion under the New Law," read at the Annual Educational Institute of the diocese of Helena, August, 1913. In the following words of the Right Reverend Author the precise object of the book may be discerned, "What then are we to do? If we cannot use the whole of the Baltimore catechism let us use those parts of it which contain what the child should know in order to be admitted to First Holy Communion in accordance with prescriptions of the new law." The thirty-five questions and answers, culled from the Baltimore catechism, which in the opinion of the author contain all that our children are required to know in order to receive Holy Communion, together with the preparatory explanations, form the subject-matter of this little volume.

The method employed is an approach to the context method of teaching religion. The helpful hints given in the preface and fairly well worked out in the subsequent pages of the book will, we feel confident, aid in removing from the teaching of so important a subject as religion the many unscientific conditions that too often surround it.

As a text-book for children, the book needs some few alterations. The same type should have been employed in the first part of each lesson as in the latter part. A false impression may otherwise

result, viz, that portion of each chapter which is really the most essential is liable to be regarded by the children as of secondary importance. The language is, in our opinion, beyond the ability of the average child, for whom the book is supposedly written. This defect can easily be rectified by making the setting for the stories a little more concrete. If the sixteen excellent full-page reproductions of the old masters had been done in colors, not only would they have aided the pupil in grasping more vividly and vitally the chief points of each lesson, but they would have served to develop the children's asthetic faculties as well.

Despite these obvious shortcomings of the volume as a textbook, there are so many good things in this well-bound little volume from a standpoint of matter and method that it can be used with great value by the teachers, to whom we warmly commend it.

LEO L. McVAY.

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**Manual of Play**, by William Byron Forbush. Philadelphia: American Institute of Child Life, 1914, pp. 353.

Lovers of childhood have often rebelled against the suggestion that play should be utilized for definite purposes in the educational scheme. Their feeling is that the play of little children should be free and untrammelled, free from rules and free from all conscious aims. This, in fact, is the chief charm of the play of little ones. But is it not possible to cultivate what is in itself good and thus lend to it a superior excellence? Can we not guide without destroying freedom, or give purpose without introducing self-consciousness? The author of the present volume endeavors to throw some light on this problem. He tells us in the opening paragraph of his preface: "By games we mean organized play with definite rules; by plays we mean free play. Games are formal; plays are informal. Free play is the earliest, and throughout childhood, the most important kind of play. Excellent treatises on play exist, but they are illustrated chiefly from the realm of games. There seems to be room for a handbook that will show mothers and teachers how to use and stimulate the love which children and young people have for imaginative and constructive plays, without precedence and unhampered by rules."

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**Algebra Review**, by Charles H. Sampson. Yonkers-on-the-Hudson: World Book Co., 1916, pp. vi+41.

"This book has been written to make review work in Algebra really effective."

**The New Testament**, Vol. i, St. Matthew, St. Mark, St. Luke, Part II, the Gospel according to St. Mark, by the Rev. Joseph Dean, D.D., Ph.D. London: Longmans, Green & Co., 1916, pp. xviii+84.

The author of this instalment of the Westminster Version of the Sacred Scriptures is Professor of Sacred Scriptures in St. Joseph's Diocesan Seminary, Upholland. The general editors of the work are Rev. Cuthbert Lattey, S.J., and Rev. Joseph Keating, S.J. The Gospel narrative is preceded by a brief introduction consisting of a biographical sketch of St. Mark, the salient points concerning the authorship of the Gospel, and a description of the characteristics of the Gospel. The text is freed from the usual punctuation and arrangement in chapter and verse. Paragraph form is used instead, while the older divisions are indicated in the margin. Copious footnotes supply much valuable information.

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**The New Testament**, Vol. iv, The Other Canonical Epistles: The Apocalypse. Part III, the Apocalypse of St. John, by the Rev. Francis Gigot, S.T.D. London: Longmans, Green & Co., 1916, xxiv+34.

The author of this instalment of the Westminster Version of the Sacred Scriptures is well known in this country from his scriptural writings. The introduction to this book is more extensive than that to the Gospel of St. Mark. It consists of a description of the Apocalypse as a prophetic work, a discussion of the authorship of the book, examination concerning the date and place of origin, an analysis of the contents and unity of the book. In the fifth section a study is made of the interrelation between the Apocalypse and the ancient prophesies of Israel and the early writings of Christianity. The introduction closes with comments on the seven churches. The arrangement of the text and notes is same as that pointed out for the "Gospel of St. Mark."

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**Educational Measurements**, by Daniel Starch, Ph.D. New York: Macmillan Company, 1916, pp. 202.

The recent movement calling for educational measurements will doubtless justify itself ultimately. At present there is a great deal of very loose and unjustifiable work carried on under



this caption. Anything that will help to purify this work and to keep it within sane lines will tend to save from violent reaction the movement that has in it the promise of much good. If Dr. Starch contributes to the improvement of the present practice by his volume he will have rendered a genuine service. Proper measurements of school work are, of course, valuable, but many of those attempting to make them are wholly incompetent for the work they undertake. In the early stages of a movement of this sort skill and care are more necessary than speed.

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**Guide Book to Childhood**, by William Byron Forbush, Ph.D., Litt.D., President of the American Institute of Child Life, assisted by the educational staff of the Institute. Philadelphia: American Institute of Child Life, 1915, pp. x+557.

This volume is intended for reference rather than for consecutive reading. It contains two parts. In the first there are found brief discussions of the various problems that arise in connection with raising children. Part II is a guide to child training and contains a chart of parenthood, and a discussion of the home, heredity and eugenics, and environment. This is followed by a long list in alphabetical order of parents' questions and answers. There is added a list of the best books for parents and teachers, a list of fifty institutions for child welfare, plans and programs for parents' clubs and a complete alphabetical index.

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**American Prose, 1607-1865**, selected and edited with Illustrative and Explanatory Notes and Bibliography, by Walter C. Bronson, Litt.D. Chicago: University of Chicago Press, 1916, pp. xi+737. 8vo, \$1.50 net.

This book is designed, chiefly, for the use of schools and colleges. The texts of the original editions are preserved even in capitalization, spelling and punctuation. "The explanatory notes are few and brief, dealing only with points of real difficulty to students of average intelligence. The illustrative notes consist mainly of specimens of contemporary criticism of writers of the nineteenth century; they have been collected from many sources, and show the impression made at home and abroad by the most famous American authors during their lifetime."

**A Pocket Dictionary of the French and English Languages**, by Leon Constanseau, new edition, thoroughly revised by his son, Ludovic Constanseau. London: Longmans, Green & Co., 1915, pp. 616. 16 mo., cloth 1s. 6d. net.

**Elementary Algebra**, by H. E. Slaught, Ph.D.D., and N. J. Lennes, Ph.D. Boston: Allyn & Bacon, 1915, pp. 357.

"The Elementary Algebra is planned to cover the work of the first year in this subject. It is in no sense a revision of the author's 'First Principles in Algebra,' but a new book, designed to meet the most exacting requirements of college entrance or other examination boards and the syllabi of various States. The presentation of topics, therefore, follow the traditional order."

**The Public and Its School.** A statement of the means of finding what the intelligent public expects of children and how a School System may be managed to deliver the goods, by William McAndrew. Yonkers-on-the-Hudson: World Book Co., 1916, pp. xii+76. 8vo, paper 50 cents.

The author of this, the first of the School Efficiency Monographs, is associate superintendent of the New York City schools. He was formerly principal of the Washington Irving High School. The report contained in these few pages is remarkable for its originality and ingenuousness. Mr. Winship, editor of the *Journal of Education*, says of this report: "Imagine our delight at finding McAndrew, William McAndrew, fiercest of critics, corralling all critics of the schools in Brooklyn, taming them, harnessing them, and making them pull together like a trained team. 'It takes a rogue to catch a rogue' and it evidently required a critic, to tame and harness, for team work, the critics of Brooklyn. Nowhere else, in professional or profane literature, can there be found as valuable a summary of criticisms and remedies as in this report. No inquiry, survey, or investigation has been as constructive as is this report of Mr. McAndrew."

**A Divine Friend**, by Henry C. Schuyler, S.T.L., with a Preface by the Very Rev. Msgr. R. Hugh Benson, M.A. Philadelphia: Peter Reilly, 1913, pp. 142. 12mo, \$1.00 net.

This is the fourth volume of the series on "The Virtues of Christ." Its predecessors are the "Courage of Christ," "The

Charity of Christ," "The Obedience of Christ." Here the author attempts an intimate and devotional study of friendship as exhibited by Christ towards a few of the people who came close to Him in the days of His earthly pilgrimage. These are John the Baptist, Nicodemus, Judas, St. Peter, Lazarus, Martha, Mary Magdalen, and the Beloved Disciple.

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**The Inquisition**, A Critical and Historical Study of the Coercive Power of the Church, by E. Vacandard, translated from the second edition by Bertrand L. Conway, C.S.P. New edition New York: Longmans, Green & Co., 1915, pp. xiv+195. 8vo, paper 50 cents.

This book is already well known to our Catholic readers. It is valuable not only for furnishing a brief practical answer to the hostile critic of the Inquisition but to give a brief clear account of that institution to Catholics themselves. The author in his preface, says: "On the whole, the History of the Inquisition is still to be written. It is not our purpose to attempt it; our ambition is more modest. But we wish to picture this institution in its historical setting, to show how it originated, and especially to indicate its relation to the Church's notion of the coercive power prevalent in the Middle Ages." It is needless to say that this little volume should be accessible to all our high school pupils.

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**An Introduction to School Hygiene**, by W. B. Drummond. New York: Longmans, Green & Co., 1915, pp. x+237. 8vo, cloth \$1.25 net.

This book is intended for teachers and students of education and not for architects and school boards. It aims at omitting discussion of those problems which do not fall under the teacher's jurisdiction. It leaves out a discussion of physiology, but the author emphasizes his belief that the teacher should study physiology in connection with the work.

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**Prevocational Education in the Public Schools**, by Frank Mitchell Leavitt and Edith Brown. Boston: Houghton Mifflin & Co., 1915, pp. v+245.

Mr. Leavitt is Associate Professor of Industrial Education in the University of Chicago and Miss Brown is Instructor in the Prevocational Department of the Albert G. Lane Technical High School of Chicago. Both of them have consequently abundant



opportunity to deal with the facts in this field of education at first hand. The work should prove useful, not only to teachers who are dealing with classes organized for the express purpose of giving prevocational training, but to teachers in other schools who are constantly called upon to awaken interest and give direction to the activities of pupils who are retarded in their school work. Much of the ordinary work of the grades can be given value in this direction if properly handled. The authors in their preface say: "It is the purpose of this book to present in detail some of the school subjects, setting forth the methods which have been found to be measurably successful, the objects which have been paramount in presenting the subjects, some of the concrete material which has been used and references to sources of other similar material. This presentation of concrete material will be preceded by a discussion of the need of prevocational work as an essential part of the American public school system and of the present development of the movement."

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**Heinrich Heine die Harsreise**, with selections from Heine's Prose and Verse, edited with Introduction, Notes, Exercises and Vocabulary, by Robert Porter Keep, of Phillips Academy, Andover, Mass. Boston: Allyn, Bacon & Co., 1916, pp. xii+210, 95.

This little volume contains an introduction in English and eighty-three pages of notes on the texts. There is added a complete vocabulary. The print is clear and the book is well illustrated. It will doubtless prove very attractive reading for young people engaged in the study of Heine.

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**The Alhambra**, by Washington Irving, edited by Edward K. Robinson, Illustrated by Norman Irving Black. Boston: Ginn & Co., 1915, pp. viii+370.

"The text of this volume is taken from Irving's revision. A few of the chapters, which were not essential to the narrative, have been omitted in order to keep the limit of the book within more readable compass, and here and there a slight abridgement has seemed advisable in order to make the work entirely suitable to any age or class of readers. It is believed that the charm of this masterpiece has in no way been impaired by these changes." Notes are appended giving explanations to a few of the difficulties

which arise in the text. A vocabulary is also added which gives a translation of Spanish words and phrases and the pronunciation of the Spanish names and words used. The convenient size of the volume, the quality of the paper and the excellence of the illustrations make this book suitable for the English class or for the private library.

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**Colomba Par Prosper Mérimée**, Edited with Introduction, Notes, Composition Exercises, and Vocabulary by Winfield S. Barney, M.A. Boston: Allyn, Bacon & Co., 1916, pp. xiii+204, 60.

The text of *Colomba* is accompanied by notes, and a vocabulary which will make the use of the little book convenient for young students of French. The translator says: "Mérimée's *Colomba* stands at the very front of intermediate texts for American pupils. Combining, as it does, classic purity of style with richness of sentiment and intensity of emotion, it bids fair to long be a most popular medium for translation."

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**Newman's "Gentleman,"** by Charles L. O'Donnell, C.S.C., Ph.D., Professor of English, University of Notre Dame. New York: Longmans, Green & Co., 1916, pp. xxvii+61.

A brief foreword sets forth the purpose of this volume: "A purpose other than academic gave the first impulse to the issue of this lecture in separate form. Newman's idea of a gentleman has been widely and seriously misunderstood. To prove this it was seen to be necessary to set forth the entire text of the discourse in which that idea is developed; as the part can be rightly understood only in its relation to the whole. When this was done, it seemed good, also, to establish the right concept before the wrong could get a footing and the place to do this is the classroom." The notes added should prove valuable to the student.

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**Everyday Number Stories**, by George Baker Longan, Emma Serl and Florence Elledge. Yonkers-on-Hudson: World Book Co., 1916, pp. 136. 8vo, cloth 48 cents.

This constitutes the first volume of the New World arithmetics. It embodies the Longan method and is intended for the second and third grades. The book is illustrated; the examples in the beginning are concrete, and an attempt is made to render them attractive to the children.

**Sure Pop and the Safety Scouts**, by Roy Rutherford Bailey.  
Yonkers-on-Hudson: World Book Co., 1915, pp. vi+129.

This little book aims, through a series of stories, at teaching the children to avoid and prevent accidents. There can be no question of the need of such training, nor can there be much question of the value of using stories and illustrations for this purpose. This little volume ought to prove serviceable.

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**First Year Science**, by William H. Snyder, Sc.D., Principal of the Hollywood High School, Los Angeles. Boston: Allyn, Bacon & Co., 1914, pp. xxiii+460, 10.

"First Year Science deals with the earth and the sun in their relations to man. This treatment has three advantages; it gives a book unity; it gives practical interest and it affords all the earth science needed to meet such requirements as those of the college entrance examination board. The book is meant for immature students." The scope of the work may be best seen from the chapter headings: The Earth and its Neighbors; The Planet Earth; The Gifts of the Sun to the Earth; The Earth's Crust; The Atmosphere of the Earth; The Live Part of the Earth; Life of the Earth as Related to Physical Conditions; The Sea; The Coastline; Water Sculpture; Ice and Wind Sculptures; Low Areas of the Earth; The High Areas of the Earth; Volcanoes.

There can be no question of the value of treating these subjects as a whole before entering into details of the separate sciences. This is both in accordance with the demands of modern psychology and with the trend of modern education.

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**The Adolescent Period—Its Features and Management**, by Louis Starr, M.D., LL.D. Philadelphia: P. Blakiston's Son & Co., 1915, pp. vii+211.

The serious attention now being given to the study of genetic psychology and its applications in the field of educational endeavor is a sign of prudential advancement. It is a step in the right direction. That the peadgogical departments of our universities have seen fit to incorporate this science, which treats of human development in its fourfold phases, is not to be wondered at, when one stops to weigh its importance. The work of education, psychologically considered, is primarily the task of properly directing the individual in his advance from infancy to manhood, with its



attending duties and obligations. The school as such deals with the two intermediate phases that mark this developmental transition from immaturity to majority. Childhood and adolescence, in other words, are the special province of the school. If the school is to meet and fulfil its obligations intelligently and efficiently, then its teachers and directors must possess a vital knowledge and an abiding interest in the subject of human development. Not only is this true for teachers but as well for all those who claim a part in the moulding of public policies and in the shaping of the lives of our future citizens.

Whenever wholesome advice is offered along these lines to teachers and parents, it is worth pondering. In the volume before us teachers and parents will find for the most part just such advice. In the writing of this little volume Dr. Starr has rendered the protectors of our nation's future citizens a real service. The scope of this book may be best expressed in the following words borrowed from its preface, "it is an outline of the physical and psychical changes that are to be expected in the period of life between childhood and adult age—and of some of the methods of management that should be adopted to combat the dangers of these trying years." Its simple style and diction will, we feel confident, "make it acceptable to the ordinary reader and lead to greater interest in and closer attention to, matters that are of vital importance to the future well-being of our boys and girls."

The medical training and experience of the author displays itself in the method of presentation and gives additional strength to this eminently practical volume.

LEO L. MCVAY.

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**Public School Administration: A Statement of the Fundamental Principles Underlying the Organization and Administration of Public Education**, by Ellwood P. Cubberley. New York: Houghton Mifflin Company, pp. 479.

This recent work on school administration, one of the Riverside text-books in education, is divided into three parts, viz., I. Outlines of State Educational Organization; II. The City School District and its Problems; and III. City Administrative Experience Applied. The opening chapter sketches the origin and development of schools and school systems in the United States, and the remaining five of Part I treat of State authority and the

forms of educational organization under State control, that is, county, town and district organization.

Part II, the largest division of the treatment, contains in twenty chapters the body of the book, for the author holds, and rightly, that the city unit should be studied first. He says (page 64): "The great number and the great variety of the problems involved in good city school administration today, even in the city of small or moderate size, and the fact that the city has for some time been a place of conflict, where the fundamental principles underlying sound educational organization and administration have been fought out, make it particularly desirable that we should turn to a special study of our best city administrative experience before considering further the general problems of State and local control." The chief administrative questions affecting the offices and their holders; departments, their organization and functions; the teaching staff and the curriculum; school attendance; cost etc., are handled here. In Part III the lessons learned from city experience are then discussed with a view to their application to county and State organization.

Undoubtedly this is the most comprehensive and readable work so far produced on school administration in the United States. It is orderly in the arrangement and presentation of material and shows in every chapter the expert knowledge of the writer on educational conditions of the country as a whole. It is both expository and critical. One may learn the nature and operation of the administrative systems prevailing in State, county and city and their shortcomings from the writer's viewpoint. His criticism is frankly and frequently offered, is well supported by facts from experience, and supplemented by his recommendations and suggestions for reform. Disputed questions of procedure are freely discussed, and the writer is more to be praised than censured for taking a definite stand on many of them. His tone is positive, perhaps, in some places too much so, for the reader might easily be led by force of his statements to conclusions on some matters of practical procedure which are still open for discussion and not yet ready for settlement. In spite of this, however, the book may well be recommended to members of school boards, supervisory officials, and students of school administration who should know the problems and conditions peculiar to the public educational systems of the country, as well as those of their immediate locality.

PATRICK J. McCORMICK.

**First Aid in the Laboratory and Workshop**, by Arthur Eldridge, B. Sc., and H. Vincent A. Briscoe, D.Sc. With a Foreword by Surg. Gen. Sir Alfred Keogh. London: Longmans, Green & Co., 1915 pp. v+32.

This little book is both authoritative and practical and should be in the chemical laboratory among the books of reference. In a moment of emergency the memory is unreliable.

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**Songs of the Son of Isai**, A Metrical Arrangement of the Psalms of David by Helen Hughes Hielscher. Boston: Sherman, French & Co., 1916, pp. xvii+273. 8vo, cloth, \$1.50.

"This metrical arrangement of the Psalms is far from being a complete reproduction of all their beauty and spirit, but as a light wind, blowing over a garden of roses, may carry to the traveler a breath of fragrance and may cause him to lift his eyes to the beauty of the whole garden, so these simple verses may awaken interest in the breasts of the lovers of the beautiful and true and bring them into more intimate relation with the Psalms themselves."

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**Field Afar Tales**, Prepared and edited by the Catholic Foreign Mission Society of America, Maryknoll, Ossining, N. Y. 1915, pp. 163. 12mo, cloth, 50 cents; postage, 10 cents.

The stories contained in this little volume are: His Priestly Son; The Apostate's Return; Only James; The Orange Throwers; Shoes and Something Better; How Nankee Became a Yankee; The Unpaid Tithe; The Quest; Niccolo' Kites; Warp and Woof; The Converts; The Lily of Israel; That "Lace Curtain" Surplice; Marie Noel; How the Need Was Met; One Christmas and Another; Joe the Jap; The Imp; The Newsboy's Dime; "Patrick."

These brief tales and the illustrations which accompany them are intended to awaken interest in the Mission field and they can scarcely fail to do so.

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**The Story of the New Testament**, by Edgar J. Goodspeed, Professor of Biblical and Patristic Greek in the University of Chicago. Chicago University of Chicago Press, 1916, pp. xii+150. 8vo, cloth, \$1.00 net.



**Cardinal Newman's Dream of Gerontius**, with Introduction and Commentary, for use in high schools and colleges, by Julius Gliebe, O.F.M. New York: Schwarts, Kirwin & Fauss, 1916, pp. 92, 12mo. Cloth, price 30 cents.

The text is accompanied by an introduction, appreciations, and notes. In the introduction there is given a brief history of the poem and a discussion of the meter used, together with a brief analysis of the contents of the poem.

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**In Many Moods**, by Lydia Stirling Flintham. Techny, Ill.: The Mission Press, 1915, pp. 206, 8vo. Cloth, 45 cents.

The following stories are contained in this volume, some of which have previously appeared in our Catholic periodical literature: Out of the Darkness; Mrs. Doolittle's Awakening; My Uncle's Blue Book; The Pearl Necklace; A Reminiscence; Mrs. Boyle's Parlor Furniture; The Priest and the Convict; Sister Raphael; At the Beginning of the Angelus; From the Heart of the Storm; Father Stillman's Choir; and the Heart of the Chalice.

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**Government and Politics of the German Empire**, by Fritz Conrad Kruger. Yonkers on the Hudson: World Book Co., 1916, pp. xi+340. This volume forms one of the Series of Government handbooks edited by David P. Barrows and Thomas H. Reed.

These books "are planned for the double purpose of supplying college classes in government with handy authoritative texts and of furnishing the public with convenient volumes for reading and reference. The plan is to cover the important governments, not only of Europe, but of other parts of the world and certain colonial dependencies. Each volume will be written by a specialist in the history and institutions of the country concerned and from first-hand knowledge of actual conditions."

A series of manuals prepared in this way will prove eminently serviceable both to teachers and pupils and to the general public. If the remaining volumes of the series attain the standard of excellence in text and illustration of the first volume there will be little room for complaint.

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